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Improvement Era



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No. 7



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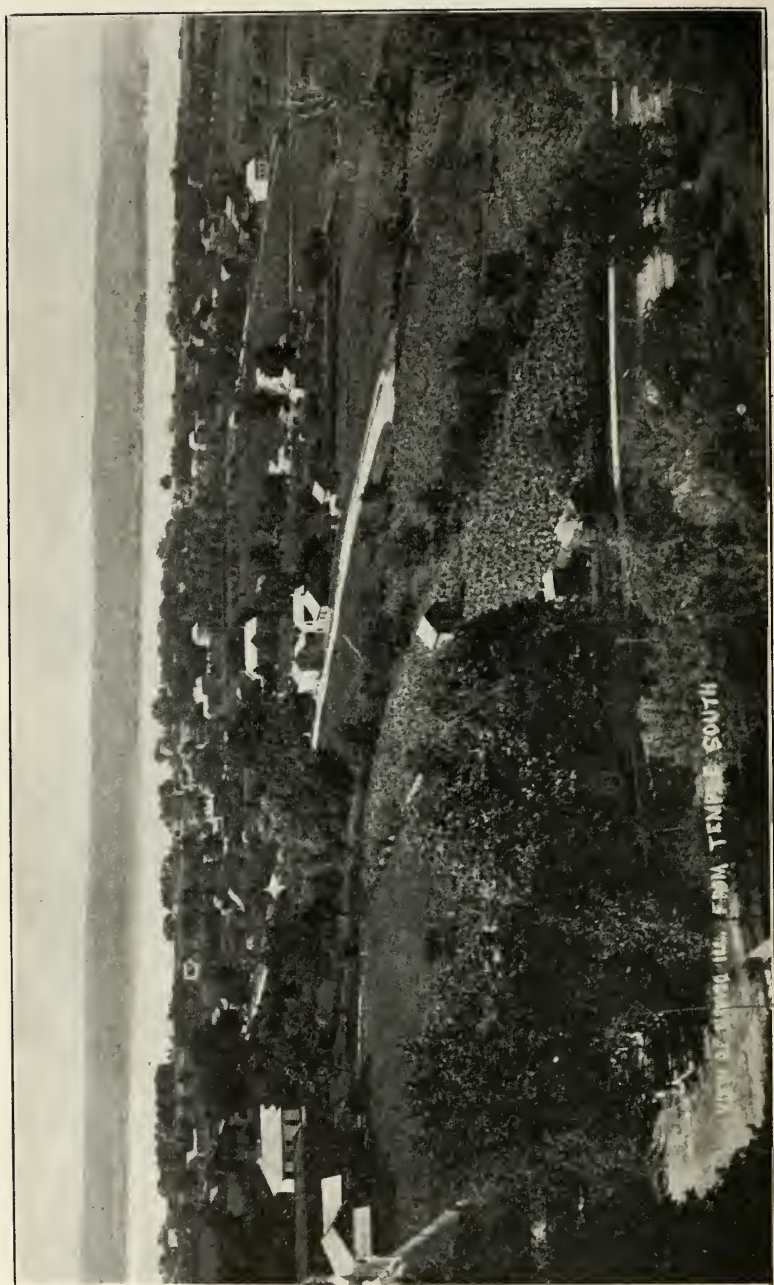
Love and Service

An infinite wilderness bounds me,
Since you, dear, are summoned away :
The sunshine of life seems no more free,
The world is all change and decay ;
But since 'tis the Master who calls thee,
I only would have thee obey.

Apart, we shall both share love's sorrow,
But faith by oppression grows strong ;
Go, dear, that the world may borrow
The light of our faith, and e'er long
The end of the final tomorrow
Will wake the millennial song.

I know till thy errand is done, dear,
He'll shield thee from every ill ;
And serving for Him in my own sphere
I'll strive to be patient, until
Safe home in thy sheltering arms, dear,
My murmuring heart may be still.

ILA FISHER.



NAUVOO, THE BEAUTIFUL, LOOKING SOUTH FROM THE TEMPLE SITE TOWARDS THE RIVER.
President Brigham Young and associates laid the capstone of the now ruined Nauvoo temple, on May 24, 1845.

IMPROVEMENT ERA

VOL. XIX

MAY, 1916

No. 7

National Prohibition*

BY GLADYS OREM

A great moral wave is sweeping over the nations of the world, including not only our own country, but the leading powers of Europe. One of the main forces instrumental in bringing on this movement is the attempted elimination of the liquor traffic. Prohibition first took form in what was known as local option, but this is too local and too optional and has already proven a failure. On the other hand, where there has been state-wide prohibition, these States have enjoyed beneficent and lasting results. One of the many evils of the day, which has created more crimes and lowered the standard of mankind, is the use of alcoholic drinks. In order to do away with the evil, you must first do away with the root of the evil. So, in order to destroy the consumption of alcohol, we must do away with its production, and the only way possible to do this is to enact and enforce throughout the land, national prohibition.

To form an adequate idea of the ill-effects of the use of alcoholic drinks, let us consider its effects, physically, mentally and morally on the human being.

During the Boer war it was noticed that the English army was deficient in both vitality and endurance. This became so apparent that the English government appointed a commission to investigate and report the cause. After a long and thorough search the commission declared it was due to alcoholic poison. The matter excited so much interest that many cities throughout the united kingdom, by placarding their streets, called upon the people in the name of their nation, to desist from alcoholic drinks. France and other nations immediately followed with a like campaign. Since then scientific organizations and individual scien-

*Delivered at the Westminster College Chapel, Salt Lake City, 1915, and published in the ERA by special permission of the author.

tists have confirmed the report of the English commission. In this present war the czar of Russia, remembering the effects of alcohol on his army during the last war with Japan, prohibited the use and sale of liquor for not only the war period, but to remain a fixed law of the empire. It has been said that the main reason for the Germans not succeeding in taking Paris in the recent invasion, was the excessive amount of drunkenness when the German army reached Champagne, famous for its wine cellars. Following this the kaiser prohibited the use of liquor in the German army. In 1911 the kaiser made this statement: "The nation which takes the smallest amount of alcohol will win the battles of the future."

The distinguished King Albert of Belgium converted many people to the cause by attending personally a meeting of the Belgian anti-alcoholic movement. The famous French General, Gallini, whom the French government placed in command of Paris when that city was in imminent peril, owes his good health and abilities as a general to strict temperance principles. He also is a booster of the cause.

Liquor not only reduces vitality and endurance, but the insurance tables show that it reduces average life. A man at twenty will live to be sixty-four if he is a total abstainer and remains such to the end of life. These statements are mathematically correct on the law of average. A man at twenty who is a moderate drinker will live to be fifty-one years old. Thus we see that moderate drinking reduces the life of a man thirteen years, to say nothing of the impairment of his usefulness during his life. The so-called drunkard at twenty, if he continues to drink, will live to be only thirty-five. Mr. Hobson, in his great speech entitled, "The Destroyer," declared there were 20,000,000 moderate drinkers in this country. To be conservative in our statement we will say there are but 10,000,000. Ten million times thirteen years is 130,000,000 years of the most useful part of these men's lives cut out of one generation. Why should this nation spend millions of dollars educating the youth of this country for useful citizenship and at the same time license a traffic which tends to defeat the object of their education?

On the other hand, it is estimated that one child in five born of a drunken father is insane and one child in three is epileptic; one in four, feeble-minded; where both parents are dissipated, the ratio is much greater. Why should the state spend millions of dollars for insane asylums, homes for the feeble-minded, and charitable institutions, and then license and dignify as a business a crime which produces the poor, insane and feeble-minded, to fill these institutions?

A leading question of the day is the labor problem. Take the laboring man of today earning approximately ten dollars a week.

He reasons that he has worked for it and can spend it as he wishes. He goes to the saloon, instead of returning home. Do you know that only eight cents of ten dollars spent for whiskey returns directly to the wage earner, and forty-nine cents to the farmer for grain? A total of fifty-seven cents, leaving nine dollars and forty-three cents to go into the profits of the business. If, on the other hand, instead of spending his money for whiskey, he should buy furniture, three dollars and fifty-three cents will go directly to the wage-earner, and one dollar and eighty-five cents for material, a total of five dollars and forty cents. Four dollars and sixty cents of it goes to encourage a legitimate manufacturing industry. There were over 200,000,000 ten-dollar bills spent for liquor last year.

Capital naturally seeks investment. If the millions engaged in the liquor crime were driven out of that business, they would seek investment in other industries using from two to five times as many men as they now employ. Oh, that the laboring men of this country would invest their money where a larger proportion of it would come back to the wage-earner. This would go a long way toward solving the labor problem.

Let us mention the poor widow who pleads with the saloon-keeper not to sell her only son liquor, which has caused the destruction of their once happy home. The saloon keeper points to his license hanging on the wall, and says: "There is the authority for my business; I am not responsible for your son." There should be no war made on the saloon keeper. His business is entitled to as much credit as the license which decorates the wall of his saloon. The license is entitled to as much respect as the Board of Commissioners, who grant it, and they are as creditable as the law under which they act. The law is entitled to as much respect as the legislature which enacted it, and the legislature is as the voters who elected the legislators. Hence, we see that the responsibility in the ultimate analysis rests upon the voter. We cannot shift this responsibility.

We hear much these times about child labor in our factories, and during the last campaign, many of our spell-binders made this subject the burden of their eloquence.

I wish to say to you that if we prohibit our factories and industries generally from employing child labor we have not solved the problem so long as we make drunkards of the fathers of these children. Their fathers are their natural providers, and the legalized liquor traffic is constantly robbing them of the natural support. We must not forget that these children have bodies to be clothed and sheltered, stomachs to be fed. If you deprive them of their natural provider and strip them of the right to provide for themselves, you turn them out to suffer and starve. Refusing

to let children work when they have no other means of support is not solving the child-labor problem.

Now, again, modern people are thorough believers in education. It is conceded that our public school system is the strongest pillar in our American institutions. By physical education we develop the body; by mental education, the intellect. Activities along moral and religious lines develop the moral nature. The proper education physically, mentally and morally, of the masses, will surround the nation with a fortress of protection more secure than can be provided by iron-clad fleets and standing armies. You can hardly imagine anything that would be a greater blow to our American liberties than the destruction of our educational institutions.

Where is the consistency in spending millions of dollars educating the youth of this country for efficient and useful citizenship, and at the same time encouraging an institution which impairs their productive efficiency and shortens their lives?

Who does not recognize the importance of the church and its great work in the nation? You are church people, and most of you have supported some church all your lives, but I wish to ask, why support churches to save men and then license shops to destroy them? Does it pay to call ministers to preach the gospel of love, and then, license other men to engage in a traffic which fosters hate and destruction? Why send missionaries to the heathen to preach salvation and at the same time send liquor for their damnation?

Last, but not least, is the effect on the nation. In this day of high cost of living we are concerned greatly with the economic question. It is estimated that there are 10,000,000 non-producers in this country made so by the liquor traffic. If you will destroy this infamous business, many of these people will become producers. This increases the amount produced and decreases the high cost of living. There was enough grain swept down in the alcoholic flood last year to have made 6,000,000,000 pound-loaves of bread. This does not mean much in the abstract. Allowing these loaves to be each one foot in length, they would make a pile of bread forty-five loaves high, encircling the earth at the equator; or they would furnish one loaf a day for one year to each of 15,000,000 families.

I maintain that a traffic which destroys so much grain in one single year, at a time when the high cost of living is the burning question of the hour, is a problem of sufficient importance to command the attention of the wisest statesmanship.

Again, there were over \$2,000,000,000 spent for drink in the United States last year. This sum alone would pay off the entire national debt, and furnish an educational endowment fund of \$27,000,000 for each of the forty-nine States in the Union. This

amount of money spent for drink annually would pay for six Panama canals.

They tell us prohibition does not prohibit. Prohibit means to forbid. It does not entirely prevent. Neither does a law against stealing or murder entirely prevent. They say there is more liquor drunk in prohibition territory than in license territory. If this is so, why is it that the liquor interests will spend millions of dollars to defeat prohibition? It is a fact that although we have eighteen prohibition states, the consumption of alcohol has scarcely diminished. To this we answer we have never had national prohibition in this country. A careful investigation will reveal the fact that the increase has been in license territory and large cities, and the decrease has been in prohibition or partially prohibition territory. In Kansas a law went into effect by which the common carriers are required to report the shipments of liquor into the state, giving the name of the party to whom it was consigned and the amount and kind of liquor. A careful estimate of the amount of liquor consumed in that state proves that the per capita consumption is 3.69 gallons, while the consumption in the whole United States is about 22 gallons per capita. On this basis Kansas saves \$29,000,000 annually over and above what it would save if it took its per capita proportion of the liquor drunk in the United States.

For over fifty years we have tried the license and regulation system in this country, and under that system consumption has gradually increased from four gallons to twenty-two gallons per capita. Hence, regulation does not regulate.

In *ante-bellum* times the question of slavery was a living question, an act known as the Squatter Sovereignty Act, allowing each state to prohibit or legalize human slavery, was presented to Mr. Lincoln. He said: "If slavery is wrong, it is wrong altogether, and no majority, however great, has a right to enforce it upon a minority, however small." Mr. Lincoln also said: "A house divided against itself cannot stand. I am convinced that this country cannot remain permanently half slave and half free." What Mr. Lincoln said in regard to the slavery question can be said with equal force and emphasis regarding the legalized liquor traffic. This country cannot long exist half license and half prohibition, half drunk and half sober.

Every person who exercises the sacred right of the ballot is responsible for the conditions which exist. Our Government is in partnership with the liquor crime and shares in the emoluments that grow out of it. How can you expect to be held guiltless if you walk up to the ballot box and vote the same ticket as the brewer does? Many of our people pray on Sunday for the crime to stop when they have already voted in favor of licensing the crime. Fred Douglas, the great colored orator of the Civil war,

said that he succeeded best in praying for his freedom when he prayed with his feet. The Christian voter will succeed best in praying for the destruction of this crime when he prays with his ballot.

Do not forget that this is a government of political parties. If you are a member of the party that has been shaping the destiny of the country for the last fifty years, you are entitled to share in the honor of its achievements, but you cannot escape the censure which rests upon it in consequence of its licensing crime. The encouraging outlook is that all the prohibition forces of this country seem to be joining hands. We have had enough Republican prohibitionists, Democratic prohibitionists, party prohibitionists, and non-party prohibitionists to have long ago, if they had acted in unison, overthrown the legalized liquor traffic.

Do you know that only last year Uncle Sam appropriated, in a bill signed by the President, \$500,000 to stop the hog cholera in the middle West? And the Secretary of Agriculture already has expended over a million dollars, and expects to spend millions more, for the hoof and mouth disease of the cattle. Is it good common sense and good statesmanship for the national government to spend millions of dollars in this capacity, while not a copper goes to suppress the demon drink which is filling our prisons and destroying our homes? Is it good common sense for the federal government to spend millions of dollars determining how to treat the hoof and mouth disease of the cow, while nothing is done for the hoof and mouth disease of millions of human beings—our own countrymen—a mouth disease that is ever occurring, which destroys its victims, and a foot disease which sends every year 1,000,000 drunkards and 4,000,000 heavy drunkards from neglected duties and unembraced opportunities to homes despoiled by their misdoings and dishonored by their misdeeds?

The argument of some anti-prohibitionists is, that if saloon keepers' business is destroyed they will be idle and many buildings will be vacated. When the sugar bill was up before the House it was said: "Why don't you turn your rich soil into the growing of other crops, for which it is better adapted, and which will bring you greater profits?" Why not answer the brewers as you did the sugar growers? Tell them to turn their energy along other lines that do not produce broken-down wrecks of humanity, but rather produce something which will bring them relatively greater returns.

Our method in dealing with the liquor traffic has been to license the cause and punish the effect. Did it ever occur to you that our attitude toward liquor is different from any other crime? We do not license murder, yet we do license alcoholic drinks, which produce more murderers than all other crimes combined

produce. It is the source of a multitude of crimes and its legalized protection is the greatest crime of the age.

The agitation for the destruction of the liquor traffic is an irrepressible conflict. It is not only a battle, but a series of battles, a war of extermination. It will never cease till the evils which the traffic inflicts upon mankind are removed or until the human race is destroyed. There is no education, no authority that can revive the nobility and the greatness of the national spirit to such an extent as national prohibition.

The Dawn

The spring has come at last.
Soft strains, as from the aeolian harp,
Each dawn come from the meadow lark;
While lo! the placid ember's spark
Says, death to life has passed.

Kind nature smiles to-day.
Though seeming dead, she only slept,
The law of her control well kept,
To bless anew the hearts that wept,
And give us faith to pray.

Do we sense well the dawn?
Ah! spring would be but gloomy days,
If we had balmy spring always.
Cold winter tunes the heart to praise
The birth of spring's bright morn.

Say not God's ways bring strife,
E'en though the seasons come and go;
To find friends 'neath the frozen snow,
That seeming state of death and woe
Wakes to a greater life.

So hail we, then, the morn.
Let every soul his anthem bring;
In one grand chorus join and sing;
With nature let our voices ring
And thank God for the dawn.

O. F. URSENBACH

The United States and Mexico

Shall we have War or Peace with Mexico, our Neighbor?

BY A TRAVELER IN MEXICO, WITH PHOTOS BY THE AUTHOR

The strained relations which have existed between the United States and Mexico, during the past four years, have more than once brought the two countries to the verge of war.

During the latter part of his administration President Taft was severely criticised because he steadfastly refused to use the army and navy of the United States to defend Americans and American interests in Mexico, and restore order, in the republic to the south of us. His successor is no less severely criticized because of his adherence to the same policy, but with the paradoxical difference that many of the men who are most opposed to the policy of President Wilson are those who loyally supported President Taft, while those who were strong for intervention during the administration of the former, now advocate non-interference.

Forcible intervention in Mexican affairs means war, a war, we are told by men who pretend to know, of short duration and small cost. Others tell us that it would be a long and expensive war, and that the end to be attained would not justify the necessary sacrifice.

Without regard to the views of extremists, a review of the war of 1846-47, between the United States and Mexico furnishes the best evidence of the probable results from a resort to arms, to settle the present differences which exist between the two countries.

The annexation of Texas laid the foundation of our war with Mexico. Texas, which had been a Mexican province, declared her independence, and by force of arms maintained it for a period of ten years, when, on applying, she was admitted into the Union as a state. This engendered bad feeling in Mexico, but there was no act of war until the boundaries of the new state were to be determined. Texas claimed that her territory extended to the Rio Grande, while Mexico contended that the Nueces river was her western boundary, the mouth of the former being at Brownsville, and the latter at Corpus Christi.

In the fall of 1845, General Zachary Taylor, with about 4,000 men was sent to occupy the disputed territory. General Ampudia, commanding the Mexican troops on the frontier, ordered the Americans back to the east side of the Neuces, and, when they



(Top)—MOLINO DEL REY (The King's Mill). The most sanguinary battle of the war, was fought behind these walls.
 (Center)—MONUMENT AT MOLINO DEL REY. It was erected by the Mexican government in honor of the soldiers who fell there.
 (Bottom)—ONE OF THE REDOUBTS AT CHAPULTEPEC. Note the marks of artillery fire on the walls.

refused to retire, attacked them at Palo Alto, on the 8th of May, 1846, on ground of his own choosing. Taylor had 2,300 men in action, Ampudia 5,000. The Mexicans were defeated with heavy loss, while the American losses were slight, but among them was the gallant Major Ringgold. The following day Ampudia again gave battle, choosing a dry river bed called Reseca de la Palma, along which his guns were trained and troops stationed in ambush. The Mexicans were again defeated with a loss of 500 men, while the Americans lost 120.

At this time President Polk called for 50,000 volunteers, and 300,000 men responded.

Ten days later Taylor crossed the Rio Grande and took Matamoros, where he waited for reinforcements, and on the 23rd of September, in the face of a terrible cannonade and rain of rifle



THE CAUSEWAY OF TACUBAYA

It was along this road that Cortez entered the City of Mexico. Here, also, Captain Phil. Kearney led his fighting dragoons, and here he lost an arm.

shots, captured, by assault, the strongly fortified city of Monterey, the American losses being 120, while the Mexicans lost 10,000 prisoners besides killed and wounded. On the 22nd of February, Taylor, with 4,800 men met and defeated the Mexican general, Santa Ana, with 20,000 troops at Buena Vista. Taylor's loss was 800 men, Santa Ana lost 2,000.

On the 27th of March, 1847, Vera Cruz surrendered to General Winfield Scott, who, with an army of about 6,000 men immediately started on his memorable march toward the City of Mexico. Santa Ana was intrenched with an army of 15,000 at what was thought to be an impregnable position, but Scott did not hesitate to attack him at Cerro Gordo and Perote, in both of which battles the Mexicans were disastrously defeated. With his army reduced to 5,000 available men, Scott waited at Puebla for reinforcements. He was joined at this point by General Franklin Pierce, who later became president of the United States, with



(Top)—OLD CHURCH AT CHERUBUSCO. Artillery was placed on the top of this church, which swept the Tacubaya Causeway at the battle of Cherubusco.
 (Center)—CHURCH AT CHERUBUSCO. In front of this old Church many Americans lost their lives at the battle of Cherubusco.
 (Bottom)—MONUMENT ERECTED BY THE MEXICAN GOVERNMENT AT CHERUBUSCO in honor of the soldiers who fell there.

2,500 additional troops, and with an army of less than 8,000 men began his march on the City of Mexico where Santa Ana, with an army of 30,000 troops, awaited him behind strongly fortified positions.

If you ever go to the City of Mexico, take the street car which runs out to the suburban town of Tacubaya. As you swing along down the broad boulevard remember that you are on the old Tacubaya Causeway, one of the roads constructed by the Aztecs across Lake Texcoco to the island upon which the City of Mexico was built. It was along this road that Cortez entered the city at the time of the conquest, and there Montezuma came out to meet him. Get off the car at Chapultepec (The Hill of the Grasshopper) and follow the winding path to the top of the hill, look off to the south and west and you have spread out before you, in plain view, the battle fields where the final issue of our war with Mexico was decided, Contreras, San Antonio, Cherubusco, Molino del Rey and



CHAPULTEPEC, THE HILL OF THE GRASSHOPPER

Around this hill Aztecs, Spaniards, Mexicans and Americans have struggled for the mastery. It is now the Military Academy of Mexico.

Chapultepec. You are standing on ground sacred to the memory of American, Mexican and Aztec, for around this historic hill all of these people have struggled for the mastery, and you know that your feet are upon soil hallowed by the blood of your countrymen.

As the Americans approached the environs of Mexico they found the enemy strongly intrenched and eager to give battle. On the 20th of August General Persipher Smith stormed and drove the enemy from a strong position at Contreras, General Worth defeated him at San Antonio, Generals Twiggs and Pillow stormed the heights of Cherubusco, while Generals Shields and

Pierce drove back Santa Ana, who came with strong reinforcements to the aid of his defeated army. Five battles were fought and won by the Americans on this memorable 20th of August, 1847. The American losses in these battles was more than 1,000 men, including 76 officers.

At Cherubusco Captain Phil Kearny led his fighting dragoons along the Tacubaya Causeway to the center of the City of Mexico, but was forced to retire, and here he lost his left arm. It was of Kearny that General Scott said: "He is the bravest man I ever knew, and the most perfect soldier."

After the Mexican war, Kearny went to France and served with the French in their war against Austria, in 1859. He was at the battle of Solferino and was one of those who broke through the Austrian center. On that occasion he is said to have charged with his bridle reins in his teeth, and sword in his only hand. He became a general in the Civil War. He was killed at the battle of Chantilly, Sept. 1, 1862.

General Scott rested his army until September 8, when he ordered General Worth to storm and take the strongly fortified position of the enemy at Molino del Rey (The King's Mill), a large four-story stone building, from either end of which extended long rows of fortifications, with crenelated walls and parapeted roofs, and which was defended by 14,000 veteran troops. The first assault was not successful, but the Americans returned to the attack, and after the most stubbornly contested battle of the war, in which one-fourth of the attacking force was either killed or wounded, the Mexicans were driven to Chapultepec, where the last stand of the war was made.

In the first assault on Molino del Rey eleven out of fourteen officers were killed or wounded, and almost an equal proportion of the rank and file. After the Americans withdrew, the Mexican soldiers deliberately bayoneted all of the wounded who were unable to retreat. There were 3,500 Americans actually engaged in this battle, of whom 787 fell, including 59 officers.

On September 13, a heavy bombardment of the Mexican position at Chapultepec was commenced, under cover of which Generals Worth and Pillow assaulted the heights from Molino del Rey while Generals Quitman and Persipher Smith attacked from Tacubaya. Preceded by the pioneer companies with ladders, axes, picks and crowbars, the Americans scaled the heights under a galling fire, battered down walls and gates, and captured all that was left of the garrison. It was the last battle of the war. From the first battle at Palo Alto to Chapultepec not once had the Americans been defeated, but the war had cost the lives of more than 5,000 men, while the Mexicans had lost double that number.

It is interesting to note the number of young officers who served under Scott in the Mexican war, and who afterwards be-

came prominent in the Civil war, and active in the public affairs of the country. Among others were U. S. Grant, W. T. Sherman, Jefferson Davis, Robert E. Lee, Jos. E. Johnstone, James Longstreet, Stonewall Jackson, J. B. Magruder, Geo. E. Pickett, P. G. T. Beauregard, Geo. B. McClellan and others, all of whom distinguished themselves for bravery, many of them having been wounded.

While we are much better prepared than in 1847, so also are the Mexicans; and we may expect far greater sacrifices in life and treasure, if we engage in war with Mexico at this time.

What's Your Hurry?

Slack up, brother, what's your hurry,
That so recklessly you scurry
With your elbows jabbing sideways and your glance fixed straight
ahead?

Is a minute's time so precious
That you needs must be ungracious
And go tramping on your fellows like a hungry quadruped?

Can't you spare a nod of greeting,
Pass the time of day on meeting?
Swap a joke or laugh a little when a neighbor drifts along?
Is the dollar so enticing,
Is "success" so all-sufficing,
That you can't devote a second to a brother in the throng?

Do you know your destination?
It's a quiet little station
Where ambition never troubles and the dollar jingles not,
Where there is no bootless striving,
Sordid scheming or contriving,
And the richest man's possession is a little grassy plot.

Why be over-keen for speeding
On a trail so surely leading
To that lonely little village where we all must come at last?
Slack up, brother, what's your hurry,
That so recklessly you scurry?
You may head a slow procession ere another year is past.

PEORIA JOURNAL

Astronomy Attests the Truth of the Book of Abraham

BY PROFESSOR J. E. HICKMAN, OF THE BRIGHAM YOUNG COLLEGE

In this age of soulless analysis, every truth which does not hold its pedigree in its open palm, is questioned. Every time-worn theory, legend, and event must now give reasons why it should be perpetuated, or it goes to the wall. Myth must be written upon that which has not, in its warp and woof, the stamp of its own origin. Events of the ancient past come walking on the stage of modern events clothed in the simple garb of the naive narrative, and appear as uncomfortable as the unbidden guest. At the time of their enactment, the critical and documental methods were unknown. But regardless of this fact, we demand their proof and taboo that which cannot marshal to its defense either experience or reason. As a result, the ancient is being sifted and some of it shifted to the ranks of the myth or to the authorship of some nameless Munchhausen. The Book of Abraham comes down to us from the past and must stand or fall through the accumulation of evidence.

While Egyptologists are in doubt as to the real meaning of the cuts and hieroglyphics given to the world by Joseph Smith, and while modern Egyptologists are divided in their opinions as to how much Joseph Smith knew of the hieroglyphics he translated, let us analyze the contents of the Book of Abraham on the subject of astronomy; for Joseph Smith must largely stand or fall on the truthfulness of the things he gave to the world. He is a prophet, and God will make good what he reveals to his messenger. The Book of Abraham claims to be what God revealed to Abraham, and hence must be true if God did really reveal this system of truth to Abraham. Now comes "the rub": If Joseph Smith were a fraudulent deceiver or a paranoiac, time and research will unveil his deception, for truth never went in partnership with falsehood. If, on the other hand, he sets forth vast truths previously unknown to the world, and if later research corroborate these truths, he stamps himself as a veritable seer or translator, or both.

The Book of Abraham advanced important astronomical facts far antedating modern discoveries. Let us turn immediately to the consideration of some of these advanced truths, recorded in a simple narrative form in the Book of Abraham. They are: (1) the heavenly bodies move in their spheres; (2) the more ad-

vanced a world becomes in its changes, the slower it moves in rotary and revolutionary movements; (3) worlds (stars) not only move in their own orbit but groups of them revolve around greater worlds; (4) some revolve about one group, some about another; (5) stars are mighty in size, and some of them are very great; (6) that other stars than the sun have planets like ours; (7) that the stars are innumerable to man and that Abraham's seed should be as numberless as the stars; (8) some groups are close together; (9) finally, all revolve about a common center.

Nearly every one of these facts lay shrouded in the vast unknown in 1835,—the time the Prophet began the translation of the Book of Abraham. Let us now review, somewhat in detail, the above facts in the order of their mention, and compare them with the body of astronomical truths and theories which have been discovered since the translation of the Book of Abraham.

(1) "It is given unto thee [Abraham] to know the set times of all the stars," etc. (*Pearl of Great Price*, p. 64). Halley and Herschel thought that the sun and two stars (Arcturus and Sirius) moved, but the real proof came after the invention of the spectroscope (1843). It was not until 1861 that Sir Wm. Huggins applied the spectroscope to the stars (*Science History of the Universe*, Vol. 1, p. 272). Since that time it is shown that all the stars are in motion. Newcomb says that we may assume that all the stars are in motion. Wherever examination has been made the stars are moving. If one were to be at rest it would be set in motion by other stars (*The Stars*, p. 75).

(2) Again the Lord says that the planet which is the lesser light (moon) is above or greater than this earth in point of reckoning, for it moves more slowly (*P. of G. P.*, p. 61). This infers that as a planet advances in development from the primitive state to that of the moon—frozen, desolate, dead—it slows up in its movements, which fact astronomers now admit. (Refer to conclusions of Hale, Newcomb, Lowell, Todd, and Young.)

(3) Worlds (stars) not only move in their own orbs but groups of them revolve about common centers. To quote: "It is given unto thee [Abraham] to know the times of reckoning, and the set times, yea, the set time of the earth and the set time of the greater light" (*P. of G. P.*, p. 61). God said that Kolob is nigh unto his throne to govern all those planets which belong to the same order as this earth. "And it is given unto thee to know the set time of all the stars until thou come near unto the throne of God" (p. 64).

(4) Abraham was shown the time of the revolution of the sun and the stars. He was shown, though they had their orbits, that they were in turn governed by other stars. Kolob governs the class to which this earth belongs (p. 64); hence, of necessity,

it would govern the suns or stars of this class as well. Vast systems revolve about Kolob. There are other great stars, and they are governing ones also (p. 60, 61).

The movements of all stars in their orbits, and the revolving of one system around another center, were unknown to modern astronomers at the time Joseph Smith translated the Book of Abraham. But since Kirchhoff more perfectly discovered (1859) the principle of spectrum analysis, "astro-physics has advanced by leaps and bounds." It is now known that each star not only revolves around some center, but groups of stars revolve around a common center. Hoeffler found that five of the seven stars in the Great Dipper lie nearly in the same plane and have an equal motion in one and the same direction. "May it not be that there are systems of stars in which each star revolves around a center of its own while all these systems are in revolution around a single center?" (*The Stars*, by Newcomb.)

We now know that the sun, carrying with it the solar system, is plunging through space at twelve miles a second, and is headed toward the constellation of Lyra—perhaps near the star Vega, the brightest of that constellation. Yet the orbit of the sun is so great that too little evidence is at hand to compute the center of its orbit. Yet Abraham knew the time of the sun's revolutions; and modern astronomers are patiently waiting to get enough of the arc of its orb that they may compute the form and immensity of its path. There are other governing stars besides Kolob. To quote: "And there were many great ones (stars) which were near unto it (Kolob): and the Lord said unto me, These are the governing ones" (p. 60). Inasmuch as Kolob governs a certain class of worlds, and there are other "governing ones," then they must govern other systems. This is what modern astronomers have found. Astronomers say that our sun is one of a cluster, or group of stars, having a different motion from the more distant stars. The Pleiades are moving together about a center with an exactness that no difference in their proper motions has been detected. (*Stellar Evolution*, by Hale.) Isn't it very startling to think that Joseph Smith could have known such far-reaching truths concerning the infinite deeps long before they were discovered by the aid of the spectroscope and astrophotography; especially since some scholars are claiming that he was a deceiver, totally unacquainted with the significance of those hieroglyphics; and absolutely ignorant of the simplest facts of Egyptian writing? Pray, tell me by what law of mind an ignorant deceiver can project a system of truths which antedates the discoveries of modern science.

(5) Again, the "Book of Abraham" says that the stars were mighty and some of them were very large. Abraham did not claim that the sun was one of the great stars, but that though the

stars were vast in size, some were immensely larger than others (p. 60, 61). During the last fifty years it has been found that the stars are mighty, and that the sun is only one of the mediocre stars. Before 1859, we had no means of measuring the stars. But since then, it is found that some are as much larger than our sun as it is larger than the earth; and the sun is 1,300,000 times larger than this earth. If we can judge, in a general way, the size of the stars by the light they emit, some of them are even greater than those quoted above. Prof. J. J. See says that some small stars (apparently small), in the Milky Way, have a luminosity of two trillion times that of the sun. Some stars probably have diameters greater than the orbit of Jupiter, and yet the diameter of Jupiter's orbit is nearly one billion miles. In justice to our reason, must we not acknowledge that Joseph Smith did translate the Egyptian hieroglyphics? If not, where did he get these truths—truths that only Deity, and those to whom he had revealed them knew? It is quite evident that Joseph Smith got them; but where and how? It is certain that he did not get them from any modern work on astronomy. Either the Lord revealed them to him, and he pretended he got them from hieroglyphics which he knew nothing about, or else he translated these facts from the Book of Abraham as he claims. Which is the more reasonable?

(6) Another astronomical truth which Joseph Smith sets forth, one not discovered by modern scholars until recent years, is the fact that there are other planets in space outside of our solar system. "There shall be another planet whose reckoning of time shall be longer still, thus there shall be the reckoning of the time of one planet above another until thou come nigh unto Kolob, which Kolob is set nigh unto the throne of God, to govern all those planets which belong to the same order as that upon which thou standest. And it is given unto thee to know the set time of all the stars that are set to give light until thou come near unto the throne of God" (pp. 63, 64). Here, then, are planets and stars governed by Kolob. It is now firmly believed that there are dark worlds revolving about various stars. This fact may be verified by referring to *Evolution of Worlds*, by Lowell, pp. 2, 25; *Astronomy*, by Jacoby, pp. 328-33, 350; *New Astronomy*, by Todd, pp. 19, 450.

(7) Another fact which we get from the Book of Abraham is: God showed Abraham the almost endless system of stars; and He promised Abraham that his seed should be as numberless as those worlds. At the time the Book of Abraham was published only 100,000 stars were known; but now, through the aid of improved phototelescopic methods, the total number of stars is counted by hundreds of millions (*The Stars*, p. 320). More than 140,000,000 stars have been discovered in the Milky Way.

The total number of stars, from the first to the seventeenth magnitude, was recently estimated to be 1,600,000. Each of these stars is a sun like that which governs the earth, probably surrounded by planets like the earth; and all these solar systems also are moving, many of them more swiftly than ours. (*Science History*, Vol. 1, p. 77.)

(8 and 9) Finally, Abraham was shown that all stars revolve about the planet Kolob and its system of worlds and the other governing ones were near His planet. What proof have we of such a stupendous thought? Remember there is one center around which all stars revolve and that they are divided into at least two systems of revolving stars—there may be more. This much we read out of the Book of Abraham. From Maedler's time to the present, astronomers have been gathering data which indicate the condition of the stellar universe. All are now quite agreed that, aside from the various star-clusters which seem to revolve about their common centers, the vast mass of stars are revolving about some single centre. Prof. J. C. Kapteyn, a Dutch astronomer, says that the visible universe consists of two distant parts which move at an angle of 115 degrees with each other, and that one of these streams moves three times as fast as the other. The sun forms a part of one of the streams and is at their intersection. (*Sc. Hist. of the Universe*, Vol. 1, p. 89). This view is, in general, quite in harmony with that found in the Book of Abraham. Sir Alfred Wallace claims that the entire stellar universe is revolving about a common center and the sun is not far removed from the center. I am not claiming that either of these views is absolutely correct, but that they agree in a general way with the Prophet's translation of the Egyptian hieroglyphics.

The above astronomical truths, quoted from the Book of Abraham, and later vindicated through modern discoveries, are the vindication of what some people are pleased to call the Prophet's "farrago of nonsense." Remember the body of astronomical facts recorded in the Book of Abraham was at that time shrouded in the vast unknown. Remember that Egyptian hieroglyphics were meagerly and inaccurately known by a few, and that Joseph Smith was out of the way of the few who pretended to know. Grant this, which we must, and then we will be compelled to confess that Joseph Smith surely did his translation through inspiration. Let us put the test of the Prophet upon Joseph's utterances: "When the prophet speaketh in the name of the Lord, if the things follow not, nor come to pass, that is the thing which the Lord hath not spoken but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." (Deut. 18:22.)

Here again Joseph stands the test of the prophet. Surely the Book of Abraham stands four square to scientific investigations; it bears its own internal proofs and without apologies it

still stands as one of the four standard works of the Church. The Saints have no need to "courageously readjust their faith," for God's stellar universe declares the truthfulness of the Pearl of Great Price. Surely this is proof positive.

LOGAN, UTAH

The Toy-Strewn House

Give me the house where the toys are strewn,
Where the dolls are asleep in the chairs,
Where the building blocks and the toy balloon,
And the soldiers guard the stairs;
Let me step in the house where the tiny cart
With its horses rules the floor,
And the rest comes into my weary heart
For I am at home once more.

Give me the house with the toys about,
With the battered old train of cars,
The box of paints and the books left out
And the ship with her broken spars;
Let me step in a house at the close of day
That is littered with children's toys,
And dwell once more in the haunts of play
With the echoes of bygone noise.

Give me the house where the toys are seen,
The house where the children romp,
And I'll happier be than man has been
'Neath the gilded dome of pomp.
Let me see the litter of bright-eyed play
Strewn over the parlor floor,
And the joys I knew in a far-off day
Will gladden my heart once more.

Whoever has lived in a toy-strewn home,
Though feeble he be and gray,
Will yearn, no matter how far he roam,
For the glorious disarray
Of the little home with its littered floor
That was his in the bygone days,
And his heart will throb as it throbbed before
When he rests where a baby plays.

AUTHOR UNKNOWN

Why Condemn the Tobacco User?

BY CHARLES W. KINGSTON

The evil effects, on the human system, of tobacco, are too well known to need discussion here. Revelation and science, each has sounded their timely warning. Thoughtful parents and the schools are doing all in their power to stem the tide.

While considering these facts, and the strong influences working in his favor, we might wonder why the boy or young man will still become a slave to the tobacco habit. One thing that, in having associated with young men who used tobacco, I have come to believe, is that the habits of smoking or chewing, in the tobacco user, is associated with moral weakness to such an extent that I would not consider a young lady safe in the company of a young man who uses the weed.

While kings and senators, judges and other high dignitaries, often distinguish themselves by being the constant companions of a cigar—their friends could not form a mental picture of them unless the cigar is there also—yet it would be impossible for any of the faithful members of our Church to picture their president, or any member of the Twelve, with a cigar in his mouth. The former distinguished men, while they are great intellectually, would appear to be lacking morally, while the latter are also men of moral greatness, the kind that counts for something with God. Yet, I believe, the tobacco user is not altogether to blame. In most cases, he became a slave to the tobacco habit in his youth, and seems unable to give it up, although he knows its evil effects. But steps should be taken to remove the cause of young men starting to use tobacco, if the cause can be found. I am going to lay the blame for the tobacco situation, as it exists, at the feet of the people as a whole—both tobacco and non-tobacco users. I fear that we are all guilty before the bar of justice. Thousands of the brightest and most promising young men have lost ambition, opportunity, and in some cases life itself, as a direct result of their slavery to the tobacco weed. So, I believe, we should make use of any honorable means within our power to save the thousands that will yet be sacrificed in the same way.

I am of the opinion that boys find a desire to smoke growing within them, because they have been influenced by bad example.

There are very few boys who do not know the harmful and blighting effects of tobacco. Science and the schools have long taught the truth on this subject. Numerous tests of strength and

endurance have been conducted along this line which have proven conclusively, the inferiority of the tobacco user. Many employers of labor discriminate against the cigarette smoker, and nearly all parents among us use their influence against its use because they know it will lessen their boys' chances of success in any line of endeavor; and yet, in spite of all this, tobacco exacts the same deadly toll year after year, from among our young men, many times, it would seem, the best and brightest.

Most boys have born within them the ambition to succeed, and even cherish the hope of greatness. They have the desire within them to learn to do something well and admire its accomplishment, no matter how trivial the thing is the actor brings to near perfection. Perhaps it is this element in his character, misdirected, that causes the young man to take a fancy to tobacco. Maybe, while a small boy, he has watched the expert smoker make a cigarette, which he does with that exactness of movement that can only be acquired by years of constant practice. The cigarette which he makes is as round and symmetrical as if it had been turned out of a mold. The small boy standing by watches every movement and may even desire to be able to do the same thing as well; and this desire or fancy may be the cause of his using tobacco in after years.

There are also other strong influences at work against the boy who would resist tobacco, and I sometimes feel that the boy is not altogether to blame when he is overcome by them. These influences contradict the truth as taught by science and revelation. These agencies of truth tell the boy that tobacco is poison and is not good for man, that it will lessen his chances for success by stealing part of his brains and weakening his body, so that some disease can easily carry him off; but the example of our civilization tells you that tobacco will not hurt you; it will help you succeed, add distinction to you that will help you up in society; and, as for health, it will preserve the teeth, disinfect the mouth and throat; and as for your brains, why don't all great men smoke? —the doctors, the lawyers, the politicians, and, in fact, all the men who are worth while?

We will suppose that there is sickness in the family which needs the attention of a physician. You step to the phone and call Dr. So-and-So. He will be there in a few minutes. Your little boy stands at the gate watching for the doctor's car. He is going to be a man some day, and he is vitally interested in all that men do. He sees the dust up the road and presently the car comes in view. It slows up at the gate, and the little man at the gate knows that the man inside must be the doctor. "I wish I was a doctor and owned a car," the boy thinks to himself. The doctor is now stepping out of the car. He speaks very pleasantly to the little fellow. As he approaches the house, he takes a few short puffs

WHY CONDEMN THE TOBACCO USER?

at his cigar, lays it on the outside window sill, and is ushered into the house, the little boy quietly following. The doctor quickly feels the patient's pulse, takes the thermometer from its case and tests his fever, asks a few questions, tells you what is wrong, leaves a remedy, tells you he has another call to make and quietly leaves the house.

"What a wonderful man," thinks the boy to himself, "well dressed, tidy, and so kind. Surely I should like to be a doctor." Do you think you could ever cause that boy to believe, seriously, that tobacco is not good for man? He will know the doctor wherever he sees him, and don't ever think he overlooks the cigar, either. The doctor has used it so long that it is almost part of his personality. If the boy should draw a mental picture of that doctor, or see him in a dream, the cigar would be there. Very likely the doctor has helped the sick; but what has he done for the small boy? Time will tell. Now this same thing might occur with reference not alone to the doctor but with most any man who uses tobacco. Of course, men whose businesses require them to be always well dressed are most to be feared with regard to their example. And these examples are alike dangerous to both boys and girls, for while girls may never smoke, yet they become reconciled to the habit in men, and thus their powerful influence, that might otherwise be of full force against the tobacco habit, is dead.

A great many popular novels, some of which are written by women, contain allusions to the use of tobacco. Perhaps the hero of the story is some great, strong personage, who excels in everything he ever attempts to do. He is handsome, and meets every emergency with that promptness and skill that is possible only in imagination, but never in life. His leisure moments are generally spent sucking some old pipe or cigar.

Then we have the fashion plates, plays, moving pictures, and advertisements, all doing their part to make the use of tobacco popular. Perhaps you may be looking at a newspaper or magazine where you will notice many different tobacco advertisements. One I will describe in detail, because it is typical of the lie that is on the face and life of our civilization. It is a picture. In the background are tracks, trestles and steam shovels. It evidently is taken from a photograph of a part of the Panama Canal while it was being built. In the foreground are two well-dressed young men, one of whom is resting his hand on a solar transit. He appears to be conversing with the other young man who is in the act of putting a neat plug of a certain kind of tobacco up to his mouth. Below the picture you will read the following:

"Men who chew are men who do. The men who built the Panama Canal, thousands of robust, clear-thinking, quick-acting workmen, and thousands of skillful, far-seeing engineers, made thinking easier and

labor lighter by chewing tobacco while at work. For many years men from other countries—non-tobacco chewing men—tried to build the Panama Canal. They couldn't stand the strain, their machines fell down at critical moments—their best attempts failed. Our American men tried—men who are chewers and doers—they built the Panama Canal!

Think of giving tobacco credit for the success in building the Panama Canal!

As I have briefly discussed some of the examples and influences that are working against the boy who might otherwise not use tobacco, I would like to offer a few suggestions as to a remedy which, to be effective, should strike at the cause.

In the first place, I believe, it should be unlawful to use tobacco on the street or in any public place. Then a league should be formed whose duty it should be to awaken the public conscience on this subject. The members should pledge themselves to each other, say not to employ any doctor or any other professional man who persists in smoking or chewing tobacco where others can see him; or to trade or bargain with any merchant, dealer, or other business man who is known to be a smoker or user of tobacco in any form; or, to hire any one who persists in using it, in public. If any business or professional man should lose even a small per cent of his business, it might mean the difference to him between success and failure. Thus it would soon be apparent, if they must use tobacco, they would retire to themselves to do it; and thus their example would be largely destroyed without affecting their personal liberty. All who are interested in the banishment of the tobacco business should write to the editors of papers that carry tobacco advertising and ask them either to stop the advertisements or their subscription, and work against every agency that Satan has at work in the tobacco line, thus allowing the teaching of revelation, science, and the schools, to do the work for which they are intended. But so long as we sit idly by and let tobacco get its yearly toll, without even a struggle, on our part, I wonder if we will not be held accountable, along with the rest, for the ruin these bad influences and examples work among us?

IDAHO FALLS, R. D., NO. 3, IDAHO

Traveling Over Forgotten Trails

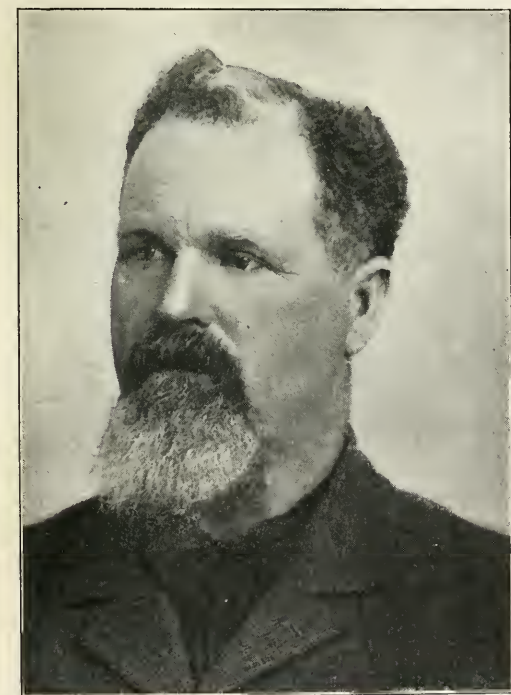
BY HON. ANTHONY W. IVINS

III—Indian Revenge, and a Brother's Devotion

One of the great problems presented to the early settlers of Utah's Dixie was how to obtain merchandise to provide for their necessities, after the meager supply which they were able to take with them from the north had been exhausted. They were far from any base where goods could be obtained, with roads which were well-nigh impassable intervening, and very little money

with which to buy. It was about three hundred fifty miles to Salt Lake City, and when that point was reached, the price of merchandise, all of which was brought from either the Missouri river or from California, by freight teams, was well nigh prohibitive.

During the summer, the trip to St. Joseph, or to Kansas City, Mo., could be made; but when winter came, this route was no longer practicable, so that in the fall and winter months it was not unusual for the mule trains, which had made the journey to the Missouri during



EDWIN D. WOOLLEY, who brought the remains of his brother, who had been killed by Indians, across the desert from California to Utah, as he appeared thirty years after the incident here related.

the summer, to occupy the time with a trip to California.

The road led along the chain of early settlements from Salt Lake City to Nephi, at that time called Salt Creek. From the latter point to Fillmore, Beaver and Cedar, where it forked, going either by way of Pinto, Mountain Meadows, Magotsa and Camp Spring to Beaver Dams, or to Kanarra, Black Ridge, Grape Vine Sand, and St. George, from which latter point it either led up the Santa Clara to Camp Spring, or across Miller's Cut-off to the Beaver Dams.

The overland freight train usually consisted of a sufficient number of teams to assure safety from attack by Indians, each team consisting of from eight to twelve mules hitched to one heavy wagon. The mules were driven with a single line, attached to the bit of the near leader, the driver riding on the near wheeler. Months were consumed by these trains in making the trip from Utah to California and return, a distance now covered by the fast freight in a few days.

Merchandise obtained in California was brought *via* Cape Horn from New York, or other eastern ports, and by the time it reached Utah was sold at extravagant prices. For example, flour sold at St. George for \$25 per cwt., sugar \$1 per pound, tea \$6 per pound, coal oil \$8 per gallon, common domestic \$1 per yard, calico 75 cents per yard, nails \$1.50 per pound, glass \$1 per 10x12 light, lumber \$110 per thousand feet.

In November, 1868, the Southern Utah Co-operative Mercantile Association was formed, under the direction of Erastus Snow, the purpose of the organization being to purchase merchandise in California, and bring it to southern Utah, to supply the necessities of the people. A train was fitted out and started for San Bernardino about February 1, 1869.

Franklin B. Woolley was appointed purchasing agent for this company, and after the train had left St. George, he went to Salt Lake, and from there to San Francisco, where he made his purchases and ordered the merchandise shipped to Wilmington, a sea port near San Diego, where it was to be loaded on the wagons and freighted to St. George.

Among those who were to freight the goods to their destination was Edwin D. Woolley, a younger brother of Frank, who at the time was but twenty-three years of age.

The train reached Wilmington about March 1, where it was met by the agent. The merchandise was loaded, and the return trip commenced. In addition to the teams which had come from Utah, Franklin B. Woolley had purchased another at San Bernardino, and employed a man to drive it through to St. George. The journey was made without incident to San Bernardino, through the Cajon Pass, and over the divide to the Mojave River, where the train camped for the night.

When you go to California over the Salt Lake Route, if you

will look out to the east, after passing the El Oro station, and before reaching the summit, near Victorville, you will see the Mojave river bottom, and know that you are passing the spot where the train camped on that memorable night, probably March 16, and where the combination of circumstances which culminated in the death of one of the foremost citizens of southern Utah had their beginning.

The following morning, when the teams were brought in, three of the horses, which had been purchased at San Bernardino, were missing. The greater part of the day was spent in hunting

for them, but they could not be found, and the conclusion was reached that they had gone back on the road toward their old home. The freighters were anxious to move on, and finally did so, while Frank Woolley, mounted on one of his brother's mules, started back toward San Bernardino, the extra wagon being traileed down the Mojave to a point where the road to Camp Cady, in Arizona, branched off to the east. There was a station at the forks of these roads kept by a half-breed and his wife. At this station E. D. Woolley was left with his wagon load of merchandise, and the train went on.



FRANKLIN B. WOOLLEY, who was killed by Mojave Indians in California, in March, 1869.

Here he remained several days, and as his brother did not return, he became exceedingly anxious for his welfare. It had rained heavily, the river was swollen, and the mail carrier who passed reported that he had seen a hat floating down the stream, which greatly added to the anxiety, as it was feared that in attempting to cross the river, Frank had been drowned. At this time a train passed, going from Camp Cady to San Bernardino, and the young man, unable to bear the suspense longer, and certain that his brother had met with disaster, went back with them, leaving his wagon and merchandise with the station keeper.

When he reached the place where the horses had been lost, he found them grazing on the river bottom, caught one of them, borrowed a saddle, and, leaving the freighters, hurried on to the upper station on the Mojave river, which at that time was kept by Charles Burton, a brother of the late Robert T. Burton, of Salt Lake City. As he neared the station, he observed that there was a large freight train there, headed north, the teamsters, with Mr. Burton and his wife standing in groups watching his approach. He rode up to the man who appeared to be the owner of the train and, addressing him, said: "I am looking for my brother who, several days ago, came back on the road in search of some horses which we had lost, and feel certain you can give me information regarding him." Mrs. Burton burst into tears and went into the house, and the man, whose name was Aiken, told him the following story:

His brother, after leaving the camp on the Mojave, where the horses were lost, had ridden back to Martin's Station, in the Cajon Pass, where he spent the night, and the following day went on to San Bernardino and interviewed the party from whom the horses had been purchased, but could get no trace of them. The man, however, told him that the previous summer they had been pastured at a hay ranch, at the head of the Mojave river, and he thought they had probably gone there. With this information, Frank returned to Martin's Station, where he passed the second night. Mr. Martin directed him to the hay ranch, which was about twenty miles off the main road, and the following morning he started for that point.

Several days later the mail carrier from the north passed the station and told Mr. Martin there was a man up at the forks of the road, with a load of merchandise, and no team, waiting for the return of his brother who had gone to look for their horses, which had strayed away. Just at this time Mr. Aiken arrived at Martin's Station with his train, consisting of ten ten-mule teams. Mr. Martin recounted to him the facts set forth above, and said that he felt certain the man who was looking for the lost horses had met with an accident, or foul play, at the hay ranch, and asked Mr. Aiken to take his teamsters and go with him to investigate. To this the owner of the train at first demurred; he had one hundred mules and ten drivers, expenses were heavy, his supply of grain limited, and he could not replenish it until he reached his destination at Camp Cady. The station keeper replied that he would feed the teams both hay and grain while the investigation was being made, provided his request were granted, and with this understanding the party hurried to the hay ranch, where their worst fears were realized, for there they found the remains of Franklin B. Woolley.

It was evident that he reached his objective point the day

he left Martin's Station, and, as it was raining, had taken a door from the cabin, and, standing it against the stack for a shelter, had pulled out some hay, which served as a bed, and slept there. The following morning fifteen or twenty Indians came to the ranch, and, surrounding him, engaged in a war dance, but either permitted him to go out from the circle, or he had broken through it, as his tracks passed over the moccasin tracks, and he was killed with arrows some distance away. After stripping the clothing from the body, the Indians cut the throat of his mule which was tied to the fence, tore the leather from the saddle, and, killing nine head of horses which were at the ranch, fled to the mountains.

The year before a party of men who were employed to put up hay at the ranch killed three Indians and, decapitating them, placed their heads on the fence posts. Because of this barbarous



EDWIN D. WOOLLEY, as he appeared at the time of the incident here related.

act the tribe had declared that white men should never again occupy the place, and had made Franklin B. Woolley the innocent victim of their revenge. The remains had been taken to Martin's Station and interred.

Without hesitation, the young man resolved to recover the remains of his brother, take them to San Bernardino and, after having them properly prepared, carry them across the desert to the waiting wife, children, relatives and friends; but how was this to be accomplished? He was entirely without funds, and among strangers. Calling Mr. Aiken aside, he explained the unfortunate situation, the neces-

sity for immediate action, and asked for assistance. The latter replied that he, too, was without money, that there was no place to use it on the road, but there were at that time three teams at Martin's Station which were going through on the Utah road, and that a Mr. Durkee, who was traveling with them, had \$1,500 with him, although he had published that the money had been sent *via* San Francisco by express, as he feared robbery. "But," he added, "I know he has it with him."

With this information, the boy pressed on to Martin's Station, where he found sympathetic friends, prominent among them an old Italian, who was the owner of the horses which had been killed at the hay ranch. Asking the bystanders to disinter the remains of his brother, the young man looked at the different groups of

men who had collected as he approached, and observing two who were sitting apart from the others, on a wagon tongue, approached them and said, "I understand there is a man in this party who has \$1,500 with him." He watched the faces of the men, and one of them turned ashy white. In a lower tone of voice he said, "Your name is Durkee; you know my circumstances, I must have some money; will you lend it to me?"

"I did have some money," the other replied, "but sent it by express, *via* San Francisco."

"Perhaps you kept back a little for expenses," was the rejoinder.

They walked into the house, where Mr. Durkee said, "My sympathies are with you," and the money was handed to the boy, who gave his I. O. U. for it.

In the meantime, the remains had been disinterred, the Italian had hitched his team to a light wagon, and they hurried on to San Bernardino, where a hermetically sealed casket was provided, and the return trip to Martin's Station made. When the station was reached it was found that the people who were traveling north had gone. Mr. Martin pleaded with them to wait, offering to feed their teams if they would do so, but there were women in the party who insisted that they would not cross the desert in company with a wagon which carried a corpse, and they had hurried on. Again the Christian spirit of the old Italian asserted itself, he would go on, he said, as far as necessary. A fresh team was provided, the party ahead overtaken and passed, and by the time they reached the forks of the road the boy was ready to go on with them.

Only those who have traveled from Utah to San Bernardino over the southern route to California can appreciate the difficulties of the journey. From the Mojave river to the Muddy valley, a distance of 265 miles, the road led over a treeless desert of rocks and burning sand, with only the stunted desert vegetation, and but few places where water could be obtained, and that frequently brackish and unpalatable. There were but six of these watering places, Bitter Springs, Kingston Springs, Stump Spring, Mountain Spring, Cottonwood and Las Vegas. The longest stretch without water was fifty miles.

This was the condition which confronted E. D. Woolley when he reached the forks of the road, where he had left his wagon. He was alone, without money, the total amount loaned him by Mr. Durkee having been spent in preparing the remains of his brother for shipment, with a heavy load and a balky team, the desert between him and his destination. But he did not hesitate. He put his trust in a Power higher than that of man, and was not left without succor. An old prospector, a "forty-niner," came up the road, on his way to White Pine, Nevada, where the latest

mining rush was on. He was riding a small mule and leading another which was packed. A harness was improvised, the mules hitched on the lead of the horses, the pack put in the wagon, and thus the long journey over the desert to the Muddy Valley was made. Here the prospector, whose company and assistance had been of such great value, left his companion and went to seek his fortune in the hills of Nevada, while the young man continued his lonely journey.

In the meantime, the freight train had reached St. George. The teamsters knew nothing of the whereabouts of the Woolley brothers. They only knew that Frank had gone back from the Mojave to look for his lost horses, and that his brother had been left at the last camping place on the river, alone, with his wagon-load of merchandise and no team, to await his return. They had gone on, supposing that the horses would soon be found and the brothers overtake them.

Telegrams were sent to Salt Lake and from there to San Francisco, asking for information regarding the missing men, but none was obtainable.

As time passed, the feeling of apprehension increased to such an extent that it was decided to send out a relief expedition, with instructions to follow back on the road, as far as California, if necessary, but at all hazards to find the missing men. The expedition started, and fifteen miles out from St. George met E. D. Woolley.

True to his pledge, he had brought the remains of his brother home, where they were interred with impressive services, by his sorrowing family and friends. The load of precious freight he had also brought safely through.

No man had ever before crossed the desert under similar conditions, none has since done so, no other one ever will. The devotion, faith and courage of the younger brother, furnish an example of duty performed under adverse conditions which has few parallels.



A SLEIGHRIDE

After a special M. I. A. Officers' Convention, in Morgan, Utah, Feb., 1916.

We Walk by Faith

BY ELDER ORSON F. WHITNEY, OF THE COUNCIL OF THE
TWELVE

"Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." So said the Savior to Thomas, one of the chosen Twelve.

Why is it more blessed to believe without seeing? Is it not because, through the exercise of faith in the midst of human vicissitudes, we acquire our spiritual development? And are we not here for that purpose? Is it not a fundamental condition of our mortal existence? In the previous life, we "walked by sight;" but in this life, we are required to walk by faith—a more difficult thing to do. For keeping our "first estate," we were "added upon," were given these bodies, with opportunities for development; and for keeping this, our "second estate," we shall have glory added upon our heads forever and ever. This is the Lord's promise to us.

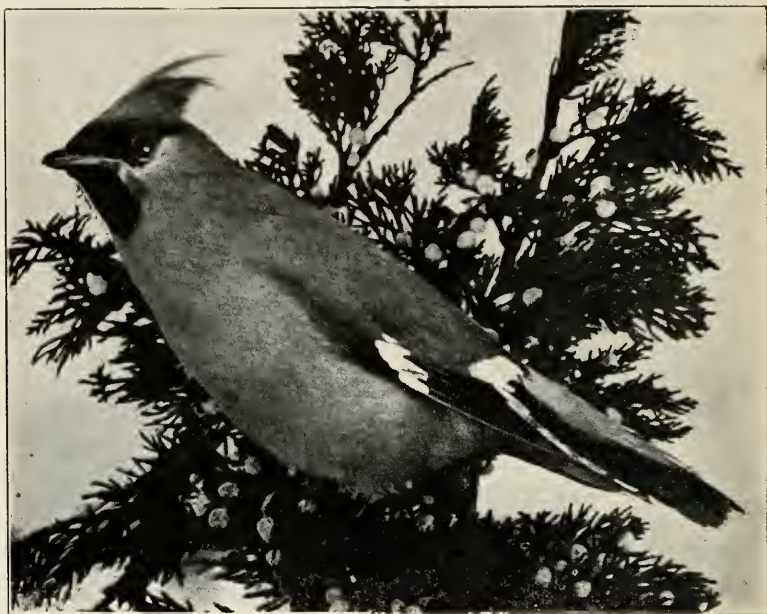
If he should pour out upon us, prematurely, the fullness of knowledge, it would put a stop to our spiritual development, for knowledge swallows up faith, and removes the opportunity for its exercise. Therefore our Heavenly Father, in his wisdom, speaks only through certain ones, his oracles, his special witnesses, and occasionally reveals himself to them. They know that they have seen and heard him; but the great mass of mankind are expected to believe their testimony; and this because it is best for them. Some day the knowledge of God will cover the earth, and all men shall know him, from the least unto the greatest. We shall know what we knew before, and add to it all we have learned since. We do not begin to know in the body what we know out of the body. We are not as good and noble in the body as we are in the spirit, and cannot be until we have subdued the body and brought it under control. We are hampered and held down by this weight of clay, and when death comes it is a glad release.

But we are not going to die. We are deathless beings. We lived before we came into this world, and we shall live after we go out of it. What we call death is not worthy the name. There is no death for the righteous. Christ died to destroy death. The change called death is

but a temporary separation of the spirit from the body; and while the body goes back to mother earth, the spirit returns to God who gave it—it enters Paradise, the place of departed spirits, there to await the resurrection. Yes; the day will come when spirit and body will reunite, to be no more subject to these mortal conditions, and the soul shall inherit eternal life, a fulness of joy. Such are the hopes and promises held out by the gospel.

None of our dear departed ones are dead. They have but gone before. This so-called death, when properly understood, is simply a going back home. There is a universal law requiring all things to return to whence they came and to where they belong. It is the law of restitution, spoken of by the holy prophets since the world began. This sublime lesson is taught not only in the Scriptures, but in the Book of Nature. The rain-drops, the moment they strike the ground, begin to trickle back to the ocean, or evaporate to the clouds from which they fell. Up from the bosom of the mighty deep and over the broad land are carried the waters that are showered upon the earth to make it green and flowery and fruitful; and when those waters have fulfilled their mission they are gathered back to their ocean reservoir. Not a drop of dew is lost. Matter is eternal, spirit is eternal, intelligence or the light of truth is eternal; and our spirits that come from God, the moment they are born into this world begin traveling back to eternity—begin moving toward the great sea out of which they were taken! That is all there is to death, unless men commit the unpardonable sin, unless they crucify the Savior afresh, by denying the Holy Ghost, that reveals him, by throwing away and trampling upon eternal truth, after the heavens have been opened to them and they have tasted of the glories of the world to come. No soul that believes in Jesus Christ and keeps his commandments need fear to die. It is nothing but a return home.

We part with parents and children, wives and husbands, brothers and sisters. We leave father and mother—but how long have they been father and mother to us? Perhaps for twenty-five, fifty, or sixty years. That is the full length of their parenthood. But what about the eternal Father and Mother? Have they no claim upon us? Why should we not return to them, and resume the relations of the previous life? This knowledge, that comes from the possession of the Spirit of God, takes from death its sting, and robs the grave of its victory.



Outlines for Scout Workers

BY DELBERT W. PARRATT, B. S.

IX.—THE BOHEMIAN WAXWING

THOUGHTS

Who knows the joy a flower knows
When it blows sweetly?
Who knows the joy a bird knows
When it goes fleetly?

Bird's wing and flower stem—
Break them, who would?
Bird's wing and flower stem—
Make them, who could?

—*Harper's Weekly.*

1. Tell of the size, color, and markings of the Bohemian waxwing.
2. Why is it called a waxwing? Why a Bohemian waxwing? By what other names is it also known?
3. Name a near relative of this bird.
4. Tell of the Bohemian waxwing's nest and eggs.
5. During what season is this bird with us?
6. It is often called a chatterer. Why? Tell of its song.
7. Should the waxwing be protected? Give at least two reasons for your answer.

HANDY MATERIAL

The Bohemian waxwing is somewhat smaller than a robin. It is the best groomed and most beautifully colored bird frequenting our mountain regions. His toilet is made with scrupulous care, a feather is never seen out of place, and nothing to mar his cleanliness is allowed to remain for a moment. There are other birds having more striking and gorgeous apparel and more pronounced contrasts in tone and color, but none are more harmonious, pleasing, and prepossessing in appearance. His predominating color is a quiet steel-gray with shading tints of delicate brown. These subdued tones are enlivened by little touches of bright red tipping a few secondary wing quills, by a clear white bar just above these gleaming tips, and by a narrow fringe of lemon yellow extending from this bar to the end of the wing. The main wing feathers, somewhat darkened, are crossed at the upper ends by another bar of cheering white. The tail feathers shade from a quiet steel-blue to a black and then into a showy terminal band of bright yellow. On the under tail coverts is a warm reddish tint, giving a modest contrast to the cool blue and black above.

Below his broad, black bill, is a patch of reddish black and above is a streak of the same color circling back around the head. Within this circle, the brownish-gray feathers extend backward and upward, forming a delicate crest and giving the waxwing one of its prominent marks of identification.

"A crown has been placed upon his head." We may wonder why nature bestowed this mark of royalty upon some of our birds, but not so with the waxwing. It would be difficult to think of him without his appropriate crown of glory. If the royal insignia stands for good breeding, then, surely, the kingly waxwing should wear it. A more sedate, quiet, refined, affectionate bird is to be found nowhere. He has fittingly been called the Gentleman in Feathers.

Reference was made a moment ago to the fact that some of the secondary feathers were tipped with gleaming spots of bright red. An examination will show that the shafts of these feathers extend beyond the feathers proper and are then flattened and colored, giving a glossy appearance resembling ordinary red sealing wax. On account of having these wax-like tips on his wing, the charming fellow under consideration was at one time called the "waxen winged bird," but now, for brevity's sake, this is changed to simply "waxbird" or else, and more often, to "waxwing."

There are two kinds of waxwings found in our northern states and in Canada, one principally among the Rocky Mountains and the other generally farther east. The eastern bird is commonly called the cedar waxwing and is somewhat smaller than

his "Bohemian" relative of the west. However, both are "Bohemians" in so far as that term relates to their roving dispositions, but to distinguish them apart our waxwing is specifically called the Bohemian waxwing. Owing to this Bohemian habit of wandering in groups with no apparent purpose, aside from searching for suitable food, the waxwings are often referred to as gypsie birds. And in addition to this and other names already mentioned, our waxbird is also known as the Black Throated, the Lapland, and the Silktail waxwing.

The Bohemian birds spend most of the year and breed in the cooler regions to the north. Their nests, rather loose and bulky, are usually hidden among evergreen tree branches from fifteen to twenty feet above ground. They are composed of fine grass, roots, bark, twigs, weed stems, and hair, lined with soft hair, feathers, and leaves. A setting consists of from three to five sharply pointed, grayish-green eggs, thinly spotted with purplish tints and of such a nature as to be scarcely visible while in the nest.

During their winter meanderings, these roving gypsies sometimes find their way into our valley, but seldom if ever remain longer than the latter part of February or early part of March. Four years ago, the writer observed a flock near Wandamere Park and two years ago another was seen near the center of our city. Last winter (Feb., 1915) a flock of eighteen visited us and was content to stay in various eastern parts of town for nigh on a month. This winter at least two flocks have been seen, one of which, comprising twenty-two individuals came into the writer's yard on January 30 and feasted in good sociable manner upon old apples still clinging to a Jonathan tree and upon weed seeds along a combination fence. Their flight, as usual, was swift and graceful, though not high. Locomotion on the ground seemed difficult and a little awkward. This, no doubt, was due to their comparatively heavy bodies and somewhat indolent habits. The waxwings seldom exert themselves except to satisfy hunger and they have been known to rest upon branches of trees for hours at a time without changing positions to any considerable degree.

These birds are friendly to and considerate of one another. Their sociable chatter, in soft lisping notes, has given them the suggestive title of "waxen chatterers." However, they seem to have no song of the kind ordinarily associated with most birds of our clime and country.

"The little birds twitter and cheep
To their loves on the leafless larch;
But seven foot deep the snow-wreaths sleep,
And the year hath not worn to March."

Except in breeding season, these gentle and beautiful creatures are decidedly gregarious. They flock close together and are

very seldom seen scattered to any noticeable degree. In fact, so compact is the flock that often every member could be taken at a single fire from a shot-gun. This, together with their unwariness and friendly attitude toward mankind readily exposes them to serious consequences from the few "persons of depraved sensibilities" yet in our midst. Could these few but agree with Rev. Arthur Sewell that,

"The bravest are ever the most humane, the most gentle, the most kind; and if any one would be truly brave, let him learn to be gentle and tender to everyone and everything about him."

Happy is he who lives to understand
Not human nature only, but explores
All natures,—to the end that he may find
The law that governs each; and where begins
The union, the partition where, that makes
Kind and degree, among all visible Beings:
The constitutions, powers, and faculties,
Which they inherit,—cannot step beyond.—
And cannot fall beneath; that do assign
To every class its station and its office,
Through all the mighty commonwealth of things
Up from the creeping plant to sovereign Man.
Such converse, if directed by a meek,
Sincere, and humble spirit, teaches love:
For knowledge is delight; and such delight
Breeds love: yet, suited as it rather is
To thought and to the climbing intellect.
It teaches less to love, than to adore;
If that be not indeed the highest love.

—Wordsworth.



A VIEW OF THE LATTER-DAY SAINTS' CHURCH IN PORTLAND, ORE.
Cost \$10,000. Dedicated by President Joseph F. Smith, June 13, 1915. President Smith and Bishop Nibley are in the group to the left, just back of the child.

Our Invisible Friends and Foes—Bacteria

BY J. E. GREAVES, PH. D., BACTERIOLOGIST, UTAH STATE AGRICULTURAL COLLEGE

The telescope revealed to the inhabitants of this globe the vastness of the universe, the enormous number, the great size and complexity of the planets which are found throughout space, and the astronomer spends hours studying this complex aggregate. On the other hand, the microscope has revealed to us an enormous number of objects, which, before the use of the microscope, we knew only by the many changes which they brought about. In the past these changes have been variously interpreted. We may say that the telescope has revealed the infinitely large, while the microscope has revealed the infinitely small. One group of these minute organisms we have learned to call bacteria; another, yeasts; and still another, moulds. They are just as great in number and just as full of interest and importance to us as are those of the infinitely great. The bacteriologist spends his time studying these minute organisms, trying to help the beneficial, but to suppress the injurious ones.

To the layman the terms bacteria, microbe, and the like, usually suggest a minute animal, and we often find them referred to as "bugs." If we stop to examine bacteria, we find many of them possessing properties and structure similar to those of animals. They are all devoid of green coloring matter, and for this reason they are compelled to live upon complex foods, as do the animals. Furthermore, many of them have the power of independent active motion. These facts have lent force to the suggestion that bacteria are true animals. But their general form, their methods of growth, their formation of threads, and spores, and their similarity in general to the lower forms of plants, have caused the biologists to place them in the class with the plants. So we should consider them as the simplest and most minute forms of plant life found upon this earth. Because of the absence of the green coloring matter, they are often spoken of as colorless plants. We must not, however, consider them as being absolutely without color, for they may be violet, blue, yellow, orange, red, gray, white, or any of the other colors.

In shape, bacteria have the very simplest conceivable structures, and although there are thousands of different kinds of bacteria, differing in properties, they all have only three general

forms. The rod-shaped organisms, which may be compared to a lead pencil. They have a round end in some cases, in others it is straight, while still others have the ends hollowed out. The size also varies, some being so short that it is next to impossible to tell whether they are rod or merely round organisms; others are comparatively long. Another form of bacteria is the spheres, and they may be likened to a ball, or at times, to an egg. They may be large or small, and group themselves in various ways. The third type are spiral, and may be likened unto a corkscrew. In these, the spiral may be loosely or tightly coiled, or there may be one, two, or many, coils. Then there may be great variations within the same group, as some of the rod-shaped organisms may appear as clubs many times larger than the average, or they may appear as crosses, stars and the like. The formation of large club-shaped organisms is very characteristic of the organism which causes diphtheria, while the formation of crosses, stars, and the like, is characteristic of the organism which grows in the roots of alfalfa. They have been considered as the lame and halt in the human species. This, however, is hardly an apt illustration, for these peculiar-shaped organisms have all of the powers that the others have, and if they found their way into the body of an animal, they would be just as likely to produce the disease which is characteristic of the organism as would the ones with the normal shape.

While there is a great variation in the size of bacteria, all are extremely small, and even the largest are not visible to the naked eye. The smallest are beyond the range of our most powerful microscopes, while others appear as mere dots. The bacteria which cause influenza are rod-shaped organisms, and if they be placed end to end, it would take fifty thousand of them to reach one inch, or it would require about fifteen thousand of the bacteria which cause typhoid fever to form a line one inch in length. Of the very largest known, it would require seven thousand to reach an inch. We often magnify bacteria one thousand times and then they appear as dots under the microscope, but if we should magnify a man to that extent he would appear to be six thousand feet tall and fifteen hundred feet wide. Bacteria are so small that at times we find five millions in a small drop of milk, and yet they have plenty of room to move about, for it would require twenty-five hundred million to weigh the same as a drop of milk.

You may wonder, if bacteria are so small, how they can bring about such enormous changes, for it takes but a short time for them to tear down the body of a large animal that has died, and you all know how fast various plants and fruits decay under appropriate conditions. Decay is due to bacteria. One organism could of itself bring about only a small change, but they multiply with almost inconceivable rapidity. The rod-shaped organisms

grow until they have reached a certain length, they then divide into two, and these in turn grow to maturity and then divide. Some of them may remain linked together, hence they appear to us as long chains of bacteria. In the case of the spherical organisms, they may divide into two and remain linked together, thus giving the appearance of a string of beads. This is the characteristic of the common blood poison organism. Other spherical-shaped organisms give rise to four on each division, and when they remain connected together and great masses are formed, they resemble a bunch of grapes. This is a property of the common boil-causing organism. Still another of the spherical organisms gives rise to eight on each division and they appear very similar to a bale of cotton. This is a characteristic of many of the organisms found in air. It has been estimated that if bacterial multiplication went on unchecked, the descendants of one cell would in two days number 281,500,000,000 and that in three days the descendants of this single cell would weigh 148,356,000 pounds. And it has been further estimated, by an eminent biologist, that if proper conditions could be maintained for their life activity, in less than five days they would make a mass which would completely fill as much space as is occupied by all of the oceans on the earth's surface, supposing them to have an average depth of one mile.

Even in the face of these facts one need not fear, for bacteria have been on this earth, and have been multiplying, probably long before the advent of man, and the earth has not been filled by them. This is due to there being a struggle amongst them, just as there is amongst higher plants and animals. One knows that if wheat be sown too thick, none of it will mature. Sometimes it is a lack of food, other times a lack of sunshine; still others, a lack of moisture which prevents the growth. So it is with bacteria, the food or water may give out, but more often it is the products which they form which prevent them from continuing to multiply. When these adverse conditions arise, many bacteria have the power of mobilizing the vital particles of their body into much smaller space than they occupy during their normal life. They exclude all of the excess moisture and surround themselves by a tough resistant coat. In some respects this form of the organism resembles the seed of the higher plant, and we speak of it as the spore. While in this stage, they will withstand many conditions which would quickly prove fatal to the growing bacteria. Some of them while in this condition can withstand the temperature of boiling water for many hours, or they may survive the treatment with strong carbolic acid. They, for the time being, have lost the power of multiplying, but they are still alive, and if they be brought into appropriate surroundings they will change into normal bacteria, just as does the kernel of wheat

change into the young plant when placed in moist soil. It is indeed fortunate for mankind that but few of the disease-producing organisms form spores. There are, however, many of the bacteria which cause fruit, meat and various other food products to spoil, which do form very resistant spores, and this is why many food products have to be heated for such a long time, or to such a high temperature, to make them keep. At times, in order to avoid heating the substance to such a high temperature, the intermittent method of sterilization is made use of. In this method the substance which is to be sterilized is heated to 100° C., for a short time. This heating kills all of the organisms which are not in the spore form. After standing in a moderately warm place for twenty-four hours, during which time the spores start to grow, it is again heated for a short time, thus killing the others which have started to grow. Often this is repeated even a third time before the vegetable or other products are canned.

The manner of formation of the spore within the body of the organism is intensely interesting, for it varies with different species. The bacteriologist has devised means whereby he can color the body of the organism one color, and the spore within that body a different color. If we color the various organisms just as they are in the first stages of spore formation, in some we find the little red dot situated within the centre of the blue body. In others we find it in the centre, but the spore is much wider than the body of the organism, hence we have a boat-shaped organism. In still others the spore forms at the end and gives to the organism the appearance of a drum stick. This is the case with the organism which causes that dreadful disease 'lockjaw'.

If one places a small handful of hay in a bottle containing some beef tea, and allows it to stand in a warm place for twenty-four hours and then examines a drop of it under the microscope, it will be found to be filled with living organisms. One notices that all of the particles within the drop are moving, even the small particles of hay. But there is a great difference in the way in which they move, some swing back and forth but others are seen to move swiftly across the field and out of sight. All of the bodies which are thus seen to move rapidly are bacteria which have the power of movement. By appropriate methods it has been shown that these bacteria which have the power of independent movement have on their bodies long hairlike appendages. In some they are many times the length of the body of the organism's and may be situated at one or both ends, or they may even surround the entire body of the organism. It is by the striking of the water with these whip-like appendages that the organisms are able to move. As one examines moving bacteria under the microscope, one would think that they were moving with the speed of an express train, but on actually measuring their speed,

we find that to be an illusion. The cholera organism has been known to attain for a short distance the enormous speed of eight inches per hour. So we need not fear that they will overtake even the slowest of us by their own means of locomotion. But they have a more rapid and safer way of passing from place to place. Many of them use the common housefly as their airship, others the bedbug, while still others will chance a ride with the flea. At other times they find their way into food or onto clothing, and are transported from place to place. Some are picked up with the particles of dust, but to the disease-producing organism this method of travel is much more fatal than is the modern airship to man. The spore forming organisms may, however, make the journey in this manner with a fair degree of safety. It is not because the fall would hurt these specks of living matter, but when struck by the direct rays of the sun they are killed in a very short time. Many of them cannot withstand even diffused sunlight for any great length of time. So we find that sunshine not only furnishes us with all the energy which we get from our food, but it is probably the greatest protection we have against disease germs. But many of them could not have made the journey any great distance even in the dark, for their bodies are about ninety percent water, and if not clinging to some moist substance they would soon lose sufficient moisture to cause death. Many of the disease-producing organisms are found in the mouth, sometimes in individuals apparently healthy, and they can safely make the journey from the lips of one to the lips of another, on the common drinking cups. The fingers are continually finding their way to the mouth, and if the saliva was indigo what a blue world it would be indeed. For we find, "The cook spreads his saliva on the muffins and rolls; the waitress infects the glasses and spoons; the moistened fingers of the peddler arrange his fruit; the thumb of the milkman is in his measure; the reader moistens the pages of his book; the conductor his transfer tickets; the 'lady' the fingers of her glove. Everyone is busily engaged in this distribution of saliva, so that the end of each day finds this secretion freely distributed on the doors, window sills, furniture and playthings in the home, the straps of trolley cars, the rails, counter and desks of shops, and public buildings, and indeed upon everything that the hands of man touch;" and in many cases, with it, the germs of many of our diseases. If the next comer has not learned that the hands are to be kept from the mouth, he can easily transfer to his mouth, disease germs, and if, perchance, they find suitable soil, the individual soon finds himself suffering with a disease. It might be a mild attack of lagrippe or a fatal attack of tuberculosis. It is often the case in the home or the hotel that the organisms are transferred from one dish to another by the common dish cloth or dish towel.

They are not, contrary to the common conception, conveyed in the breath, but they may be carried several yards in the fine drops which are forced from the mouth in speaking or coughing. So we find that bacteria have many ways of being transported from place to place, and from individual to individual, but if we remember what a great friend the sunlight is to us, and that practically all diseases are caught by direct contact, we can avoid many of the diseases to which the human species are heirs.

LOGAN, UTAH

Appraised

They call him a fool
For not striking back
When he was oppressed;
But they never guessed
That the strain of the rack
Was his portion within;
Suppression meant strength,
To retaliate, sin.
Was he rightly appraised?

They christened him "sis,"
For refusing to go
To the haunt where, I ween,
There never was seen
A man who would grow
In the image of Him
Who gave the command,
"Abstain from all sin."
Was he rightly appraised?

They thought her unkind
That she did not weep
When God sent release
With seal of his peace,
The last dreamless sleep;
But well did she know
How welcome the summons
Ofttimes is to go.
Was she rightly appraised?

Think not that the fount
Of these souls ne'er shed
Their measure of tears;
Unseen each heart bled,
'Neath burden of pain,
A victor o'er self,
They won the world's bane.
Were they rightly appraised?

GRACE INGLES FROST

What is the Higher Criticism?

BY ROBERT C. WEBB

I.

The expression "higher criticism" is familiar today, and, in popular understanding, at least, is synonymous with the idea of destructive criticism of the Bible, and particularly with the theory that the books of the Old Testament are composites of separate "documents," of late origin and of defective historical authority. Properly speaking, the term involves nothing of the kind, since there may be a higher criticism of the Bible, or of any other book, that will be the reverse of destructive, either to its claims or to its integrity. This is the case because, in proper understanding, the involved processes are perfectly legitimate, also perfectly reverent and appreciative. Thus, there are two kinds of criticism—and "criticism" means only "judgment" or the "act or process of forming a judgment"—and they are, respectively, the "lower criticism" and "higher criticism." The first involves merely the examination of the words and language used in a book, with the view to determining, as far as possible, the correct original reading of separate passages in dispute, or with variant readings. It is thus concerned entirely with questions of philology and interpretation of phrases and sentences, and can be concerned with possible origins of separate passages, only in an entirely secondary sense. The "higher criticism," on the other hand, is properly speaking quite entirely historical and archæological, being definable as an "inquiry into the nature, origin, and date of the documents with which we are dealing, as well as into the historical value and credibility of the statements which they contain." It is called "higher" because, properly, it involves a larger and more inclusive inquiry into a book and its origin than would be consistent in the other variety of criticism. We may understand, therefore, that anyone who has, in true scientific spirit, endeavored to relate the books of the Bible, or of any other body of literature, to their origins in time, and to establish their real historical relationships, is a "higher critic" in the real sense. It is eminently desirable, indeed, to make such an inquiry in a purely scientific spirit, since, otherwise the conclusions reached are bound to be open to objection, and are liable to be discredited by future investigators, even by those who would be glad to accept our opinions, if the facts, as known, would allow of a demonstration, or, at least, of a presumption of accuracy.

As may be readily understood from what we have stated, the attempt to determine the historical position of any ancient work, its reliability and authority in correctly picturing the period with which it claims to deal, must involve a wide and thorough knowledge of the life and institutions of the period in question. Thus, some people have attempted to write what they call "historical novels" on the basis of defective knowledge of the periods which they attempt to portray. Their writings may be interesting to anyone who knows as little as the writers, but for the student of history they are entirely unacceptable. Any such competent student of history, in giving his reasons for rejecting the accuracy of the word-pictures drawn in such books would be exercising a form of "higher criticism." When, however, a man evidently presumes upon his own knowledge in formulating an adverse opinion on any alleged historical writing, he is doing far more to bring himself and his method into disrepute than to discredit the book which he is attempting to dissect. In some such spirit several "scholars" of a generation, or over, since, concluded that the great poems of Homer were mere composites of songs transmitted orally by numerous "bards" from time immemorial, and that they had no historical bases whatever. They even went so far as to indicate that the very name Homer had some such meaning as "pieced together," and that he was not, and could not have been, an historical character. They confidently referred to the siege of Troy, and to Troy itself, as legendary and mythical—mere fiction in fact. The researches of Schliemann, however, which resulted in the discovery of the very city of Troy mentioned by Homer, and led to the identification of other places and cities referred to by him, served as a sufficient offset to all the clever guess-work involved in the theory, and led to its total disappearance from the consideration or discussion of the learned. The "sun-myth" craze was another historical "method" which was formerly overworked, and is now largely discredited; since the sober "second thought" of historians and archæologists inclines them less readily to relegate all ancient heroes and prophets to the character of mere "avatars" of the Sun God. The so-called Baconian authorship theory of the poems and plays of Shakespeare is another good example of the perverse use of historical material. On the basis of Shakespeare's alleged ignorance and worthlessness of character, it has been held that he could not possibly have written the works commonly ascribed to him. Because Bacon was the most learned and versatile writer of his time, it has been held that he must have been the real author, who, modestly preferring not to acknowledge the brilliant literary works which he is alleged to have produced sought out the worthless Shakespeare, and authorized him to "father" them. All this is bad enough, and improbable enough, but when sundry writers

attempt to "discover" clever "cryptograms" in the plays of Shakespeare, which, according to some system of elimination and substitution, announce that Bacon wrote the passage, or contain a message to posterity, one is tempted to believe that somebody is "filling up the measure of his iniquity." Even more indefensible than this is the theory advanced by some that, as Shakespeare was "so ignorant," he could not have written the plays, and that they were mere "composite productions" concocted by the actors who played in Shakespeare's theater. A clever line of actors indeed! It may be that either Bacon or the actors composed the Shakespearean plays, but no one has yet raised the theory to a respectable scientific basis.

As vivid offsets to the methods of such critics, also of the "rationalistic" dissectors of the Hebrew Bible, we have the famous satire of Archbishop Whately, written in 1819, which argued that "nothing is positively known concerning the life of Napoleon Bonaparte, and that it is somewhat doubtful whether such a man ever lived." A later writer has produced quite as good a criticism of our pseudo-scientific methods in historical research in the "Great Gladstone Myth," which reduces the distinguished British statesman to the shadowy outlines of mythology. It relates how that archæologists of some future century, discovering a milestone inscribed 90 M., which ignorant people had always supposed to mean merely "90 miles to London," was really a votive monument with the meaning "Gladstone Optimus Maximus" (Gladstone Best and Greatest); evidently another "avatar" of the Sun God. Of course, such productions are merely contributions to the literature of humor and satire, and would not be seriously accepted by anyone, unless it be in the immensely distant future, but they maintain a fair show of "plausibility" by the method of ignoring all facts and considerations not favorable to their main thesis, precisely as do the formulations of some "scholars," made in sober earnest. If Whittier was right when he wrote the lines, "The wrong that pains my soul below I dare not throne above," it is equally proper that any one of us insist that he will not consider conclusive, when urged in criticism of Shakespeare, Homer or the Bible, arguments that are absurd when applied to Napoleon and Gladstone.

Such, indeed, is the crux of the whole matter. There is no harm whatever in making searching examinations of any book, even the Bible—indeed, the more searching the examination the better. Nor is there any necessary evil involved in the recognition of difficulties, as they may seem, in the way of accepting at once any opinion or belief regarding the origin or authority of such book, or books. It is even permissible that one consider that, in the arguments alleged, any given opinion in such matters is preferable to another, or to all others. If any one, for example, is

convinced that the evidence is all in favor of the contention that Francis Bacon wrote the plays ascribed to Shakespeare, we may respect his freedom of choice in the matter, unless he elects to make his theory and himself obnoxious by ill-judged methods of "publication." What is inexcusable, however, is the insistence of the claim that an opinion which a man may see fit to espouse in such connections is the only true, intelligent and possible one, and that the holding of opinions of a contrary character should expose one to ridicule and contempt.

Now, there are departments of knowledge in which conclusions may be reached with such certainty and exactitude that the assertion of contrary opinions is merely the presumption of ignorance. No mathematician, for example, could possibly comprehend the point of view of a person who, with adequate information on the facts of the exact science of mathematics, could doubt the results attained by recognized methods of computation. The chemico-physicist could be excused for impatience with expressed skepticism on the revelations of spectrum analysis, and this for the very excellent reason that, so far as human knowledge can discover the facts, such revelations are almost unimaginably exact. With a very similar degree of amusement, also, any competent astronomer must view the familiar assertion of a certain famous colored preacher that "The sun do move." There is such a thing as exact science, and there are such things as undeniable deductions. All departments of knowledge, however, are not similarly exact. In many of them, indeed, there are, and perhaps always will be, wide margins of uncertainty upon even "fundamental principles;" and this is a condition that any perfectly candid mind is bound to recognize. In fact, the conceit of sufficient and unquestionable knowledge is nearly the most serious delusion against which the possessor of the "intellectual temperament" should sedulously guard himself. Thus many men of profound learning—perhaps, also, of perfect sincerity, so far as their own consciences are concerned—seem to have become infected with this sad malady. Having heard of the surprising results achieved by the methods followed in the physical and mathematical sciences, they seem to assume that their own attainments in their special departments are amply sufficient grounds for similarly certain and authoritative demonstrations. How many a small boy has narrowly escaped serious injury in his confident efforts to reproduce the feats of circus acrobats, utterly unaware that such abilities come only after years of patient and arduous training and practice!

We need not pause to argue to the ordinary intelligent reader that such departments as history, archæology, philosophy and literary criticism are not properly fields for exact demonstrations, except within the most limited and scattered areas, if at all. Too

many essential facts are entirely unfamiliar and undiscovered in all these branches to allow any one to maintain the contrary contention. Thus, as a very "good joke," we often hear of the "philosopher," who, when reminded that his opinions did not square with the facts, remarked complacently, "So much the worse for the facts." Nor, as we suppose, could there be any one more ridiculous than the "great scholar" who rewrote the history of Rome, and explained discrepancies by the assertion that, "since he had thought and studied so much on the subject of Rome, he was, in reality, a 'contemporary,' hence able to speak from his own knowledge." But such examples are not jokes at all: they are simply "cases" of a common malady, which manifests itself in almost amazing displays of over-confidence. The involved mental attitude reminds one strongly of the remark of the late Rev. Isaac Hecker, a Roman priest and sometime "transcendentalist." He was once asked whether his old friend, Bronson Alcott, believed in God. "Not in the God that we believe in," he answered. "He believed in the Bronson-Alcott god: he was his own god." We are not concerned with Mr. Alcott or with the accuracy of Father Hecker's judgment. Nevertheless, we are bound to recognize that there is "something true to the life" in this remark. There are very many people who will endlessly ridicule the Papal claim to "infallibility" merely because they consider that they themselves are "opposition popes," and the "real Simon Pures" at that. And upon such a flimsy foundation as this are built many of the most ambitious edifices of "modern critical scholarship."

Lest we be suspected of over-confidence in our own assertions, we may refer to the familiar expression of no less a scholar than Prof. Sayce of Oxford University, who speaks feelingly of the "papacy of the modern critical school." Nor need we add comments of our own to such a statement as the following from the late Dr. Cheyne made in course of a defense of "critical methods," particularly of certain conclusions based on "inference," which he terms "imaginative criticism." "Let no one," says he, "indulge in cheap sarcasm on imaginative criticism. * * * These intuitions are not purely accidental. They spring, in exegesis, from sympathy with an author, and a sense of what he can and what he cannot have said; in history, from a sedulously trained imaginative sense of antiquity supported by a large command of facts." (*Jewish Religious Life*, page 4.) Dr. Cheyne did not attempt to "rewrite the history of Rome," but he seems to think that "scholars" can restore the perfection of ancient life and environments, merely because a trained anatomist is able to give a fairly accurate representation of an extinct animal from a few assorted bones. We must remember, however, that, in dealing with history, or other matters involving human nature and

its activities, we are concerned with situations in which mechanical laws have not an undisputed sway. If a modern "critic" is so well acquainted with an ancient author that he has a "sense of what he can and what he cannot have said," his acquaintance is certainly far more intimate than that which most of us enjoy with even our closest friends, sometimes even with ourselves.

But the supreme self-confidence—is it also a phase of "exaggerated ego," as the alienists term it?—is proof even against facts, the real inspiration of all real science. Thus, Professor Sayce gives the following, which is a fair sample of the sort of thing encountered all along the line. "A typical example," he says, "of the 'critical' method has just been brought under my observation. Dr. Chaplin has in his possession a small hæmatite weight found on the site of Samaria and inscribed with letters of the eighth century, B. C." [The inscription reads, according to translation quoted elsewhere, "a quarter of a quarter of a *natsag*," an Asiatic standard of about 640 grains.] "The letters are very clear, though one of the two lines of which they consist is somewhat worn. Dr. Neubauer and myself found that one of the words occurring in them is *sh(e)l* 'of.' The 'critics,' however, had determined that this was a word of late date, and had used it as an argument for denying the early date of the Song of Songs. Consequently it became necessary to get rid of the archæological evidence which had so inconveniently turned up. First of all the genuineness of the inscription was denied, and when this argument failed it was asserted that the reading given by Dr. Neubauer and myself was false. The assertion was based on an imperfectly-executed cast in which the letters of the word *shel*—the first of which happens to be a good deal rubbed—are only partially reproduced. It might have been thought that before denying the reading of those who had handled the original stone, the 'critics' would at least have waited until they could have seen the weight itself. But such a procedure is not in accordance with 'the critical method,' and so *shel* and the Song of Songs are alike pronounced to be post-Exilic. *Ex hoc disce omnia!*"—*The Higher Criticism and the Monuments. Preface* (1893).

With the quoted testimonies of men of such prominence in the learned world as Cheyne and Sayce, it would seem unnecessary to multiply evidences at this place that the "higher criticism," so called, of the Jewish and Christian scriptures presents no consistent claim to a perfectly scientific character. It is most characteristically a system of guesswork bolstered up by a spirit of unmitigated dogmatism, which does not hesitate to interpret the facts of literature, history and archæology to suit its own ends, and treats with ridicule and contempt any efforts, no matter by whom or on what evidences they may be urged, to argue the pos-

sibility that their facts may be used with equal propriety in support of opposite conclusions. It would be useless, therefore, to comment at length upon the fallacy of the separate claims made by destructive "critics," since their deliverances are accepted by their followers as of real "*ex cathedra*" authority, and on the strength of the "great names" which they represent. We must be content to explain the opinions of these people as faithfully as possible, and then to give intelligible reasons why they are not to be considered finalities, and why contrary conclusions may be as often drawn from the facts which they allege. Our position will be, therefore, that the evidences admit the belief that the books of the Old Testament are not forgeries and composites of comparatively modern fabrication, but present numerous evidences of antiquity that are incompatible with the late origins claimed for them. We shall discover, also, that the fundamental beliefs regarding the Jewish and Christian religions have not been impaired, and that the "rationalistic" arguments of those who contend against this conclusion are no more forcible now than in the days before the concoction of the evolution hypothesis and the enthronement of the "popes of scholarship."

That's Where the West Begins

SELECTED

Out where the hand clasps a little stronger,
 Out where a smile dwells a little longer—
 That's where the West begins;
 Out where the sun is a little brighter,
 Where snows that fall are a trifle whiter,
 Where the bonds of home are a wee bit tighter—
 That's where the West begins.

Out where the skies are a trifle bluer,
 Out where friendship's a little truer—
 That's where the West begins;
 Out where a fresher breeze is blowing,
 Where there's laughter in every streamlet flowing,
 Where there's more of reaping and less of sowing—
 That's where the West begins.

Out where the world is in the making,
 Where fewer hearts with despair are aching—
 That's where the West begins;
 Where there's more of singing and less of sighing,
 Where there's more of giving and less of buying,
 And a man makes friends without half trying—
 That's where the West begins.

CHAPMAN.

The Meaning of Education

BY E. G. PETERSON, A. M., PH. D., UTAH AGRICULTURAL COLLEGE

I. FAITH AND EDUCATION

An institution of learning which does not put faith in the minds and hearts of the thousands who come and go in its halls is violating its highest privilege and denying its students the greatest attribute of character.

It is sometimes thought that schools and colleges deal only with matters of the mind, with the development of the intellect. If education means what it should, it deals not only with the mind but also with the body, to produce physical efficiency; with the moral nature, to produce clean living and thinking; and, most important of all, with the spirit of man, to produce faith, which manifests itself in constancy, devotion, sacrifice and vision of the worthy ends to be attained. Without all these developed, man becomes one-sided. He must have, if he is symmetrical, health of body, vigor of mind, high moral standard, and spiritual ascendancy. The last is the highest quality.

Quite largely our development as individuals is in these gradations, although the stages of development overlap. Each stage is recognized because of the preponderance of one or another quality of development. First we must train the hands, the legs, and the body, in general. Then we must train the mind, if we rise to our proper destiny. We become, because of this training, intellectually keen and vigorous, and often over-balanced because of our worship of the purely intellectual. We must next, or at the same time, develop our moral or ethical standards. These include particularly honor, temperance of thought and act, sexual integrity, and charity. Next and last, and presuming in measure all the others, we must develop our spiritual nature.

Men progress through these gradations of body, mind, morals and spirit, to varying stopping points. You have seen the merely physical man, the man efficient in physical prowess and dexterity, but undeveloped beyond this stage in such degree in mind or morals or spirit. You have seen the merely intellectual man who analyzes wonderfully, who is a master critic, who builds theories and hypotheses which challenge successful refutation. Such a man may or may not be developed physically, to any marked extent; he may be even a moral dwarf, and may be a comparative stranger to things of the spirit. You have seen the highly moral

man who has honor and charity and is temperate in thought and act, yet who may not be developed, comparably, mentally nor indeed spiritually.

There is a relationship between age and the attainment of these qualities. Youth, in a measure, is the physical age. Young and middle manhood is the mental and moral age. Maturity and old age is the age of the spirit. Any satisfactory educational scheme recognizes these stages, and these natural progressions. Such work as cleaning up the house, hoeing in the garden, carrying in the wood or coal, and doing the other simple manual labor in connection with caring for a house or garden is the initial educational stage. To teach things of the mind is the second educational stage. Analyze, criticize, theorize, postulate—this is the joy of the young and developing. To build a system of ethics is next in the usual individual's history. How should life be lived to fulfil the highest moral obligations? is a question which calls for answer. So there develop standards of honor, temperance, and charity. Finally comes that finer thing, wisdom, the full fruition of all else. Let us think of this as faith which for its full exercise requires health of body, health of mind, health of morals.

Let us not worship anything purely physical in its beauty or its worth, let us not worship any purely intellectual image or theory, or philosophy, let us even see that moral conquest is not the end; let us develop faith which is the fruit of a matured spiritual nature. Faith gave us our nation, our state, our religion and our homes. No knowledge of human science or the arts would ever have driven men to redeem the deserts of Utah; not even moral supremacy would have conquered such a task. Such a conquest represents spiritual ascendancy over nature. And so with those other stirring epochs in the history of our nation, and of our entire civilization. And so with that fine sacrifice which we associate with motherhood. Faith conquers all.

So, educational institutions must not make merely mental gymnasts of our young men and women—people with merely keen minds. The people have built their schools and given to educators the privilege of helping to produce in their sons and daughters rounded citizenship, calm intelligence, coupled with high moral purpose and soundness of spirit. The marvelous power and privilege of modern education must not fall short of this full purpose.



THE SAME AS THEN.

The narrow streamlet swirls adown the glen,
To sloping ledges, blue the gentian clings,
Its foam all white the mountain water flings,
And wild, gray cliffs its voice sends back again.
This place is solitude, the same as then;
A year has passed and love thy image brings,
While to my lips a sigh of longing springs,
I murmur o'er the words writ by thy pen.
That year ago, a letter here I read,
And then, as now, this ache was in my heart—
Upon this same gray stone I laid my head,
Since then we met, since then again did part—
How useless, that I know, to question fate.
For that which has been, still for that I wait.

ALFRED LAMBOURNE

The Bird Killers and Their Victims

Birds of Prey in the Rocky Mountains—A Study for Scout Leaders and Boy Scouts

ARRANGED BY J. H. PAUL, UNIVERSITY OF UTAH

The government is likely to call upon scout leaders and boy scouts to help save the vanishing game birds and the useful hawks and owls. Boys can help in this work as soon as they know the birds. They can learn the species by using colored pictures and text books. It is easy to remember that all the owls should be spared and that some of them are almost indispensable to successful farming. Most of the hawks should be protected; there are only two common hawks that should be destroyed. Shore and swimming birds are dwindling in number, and various kinds may soon disappear entirely. Several game species have already done so. It is proposed to rally to the aid of all birds now living, the youth of America. Shore birds do no harm, and are most entertaining and unique. Large, showy, artistic in motion, we should not permit them to be further decimated. Among song birds, only one, the English or house sparrow, should be reduced in number.

It is proposed here to name and briefly describe the chief Western birds that hunt and those that are hunted, to indicate their food, habits and degree of usefulness, to set questions on books that describe, and name colored pictures that illustrate, our most important species. The student, or each group, will require, for the most successful work, the colored pictures named, five or more at once, from National Audubon Societies, (A) 1974 Broadway, New York, to be purchased at two cents each, or \$1.80 per 100 from A. W. Mumford, (M) Publisher, 536 Clark street, Chicago; *Out of Doors in the West*, teachers' edition, \$1.30, or pupils' edition, 80 cents, Deseret News Book Store, Salt Lake City; *Fifty Common Birds*, (Bulletin 513), 15 cents, U. S. Department of Agriculture, Supt. of Documents, Washington, D. C.; and *The Domestic Cat*, published free by the State Board of Agriculture, Boston, Mass. Reed—*Western Bird Guide*, \$1, is a handy manual for field work. Fairly good field glasses may be had for \$5. After the war, scout organizations may be able, with the aid of the Forest Service, to get the best of glasses for bird study for about \$10.

If only a part of the pictures are purchased for the first sea-

son's work, the following thirty are the best: Mumford series, numbers 584, 564, 482, 133, 80, 151, 169, 75, 361, 506, 321, 395, 28. Also of the Audubon series numbers 1, 2, 10, 11, 12, 23, 36, 37, 51, 52, 54, 58, 63, 76, 77, 78, 84.

I.—THE BIRD HAWKS

First of all, it is important that boy scouts should know the bird hawks, which are the only species that are to be killed. Fortunately these are few in species, but unfortunately they are large in number of individuals, since nearly always it is the beneficial hawks that are killed by gunners. The two common chicken hawks are not of the largest size, and have short wings, long tail, and fly with short wing-strokes. The two worst chicken hawks never soar and sail, as all the beneficial species do.

The sharp-shinned hawk is not much larger than a robin, and is very common in the mountains. It may be known by its white, dark-streaked breast, short wings, and long, dark-banded tail. It preys almost entirely on other birds and domestic and game fowl; its nest is in trees or on cliffs. It is illustrated by the Audubon picture 37 (A, 37). It is likely to be confused with the sparrow hawk, the pigeon hawk, and the merlins, none of which should be destroyed. The sparrow hawk, in particular, is especially beneficial.

The Cooper hawk is still more destructive, and is of large size—17 inches long. Like the sharp-shinned, it has a long, dark-banded tail, short wings, white, dark-streaked breast, and a darting flight, not soaring and sailing around the skies in the open. Cooper's hawk is illustrated in Bulletin 513. It is worst among the hawks, feeding on song birds and fowl of all kinds. Out of 133 stomachs examined by Fisher, 34 contained poultry and game, and 52 contained other birds, while the remains of mammals were found in only 11 stomachs. This hawk should be killed on sight, but the gunner should first learn to know it at sight. Both these destructive hawks have a somewhat slaty blue color above and a faintly white-tipped tail.

Two other Western hawks are very destructive to bird life; but are not likely to be often encountered. The goshawk (M. 628) is 21 inches in length, and dark slaty blue above, black about the head, the under parts very finely mottled and streaked with white and slaty gray, the short tail white-tipped, the feet yellow. It is a winter visitor and lives mostly in the woods, so that it is rarely seen. Bloody and ferocious, it kills more birds than it needs.

The duck hawk is the one species with very long wings (13.7 inches), that is destructive to bird life. It is 18 inches long, somewhat slaty blue above, tail barred and white tipped, but pale tawny

rufous below, like several of the good hawks. It preys on other birds, especially ducks, and little can be said in its favor.

II.—THE USEFUL HAWKS AND EAGLES

It is of equal importance to know the harmful and the useful hawks. All hawks except the four above noted are more or less useful. In the following list, the degree of usefulness is indicated by stars—four stars signifying the highest, and one star the least, degree of usefulness. Beneficial hawks have very long wings, soar and sail a great deal while looking for gophers and other small mammals, and most of them have a good deal of reddish brown color. More complete descriptions are given in the *Out of Doors* and in Bulletin 513, while the plates named afford fairly good means of identifying them. The distance of the winter migration is thus indicated, R, a resident, staying hereabouts through the winter; Sl., a slight migration, going no farther south than northern Mexico in winter; I, having an incomplete migratory flight southward—as far as southern Mexico and the larger West Indies; C, a complete migration, to Central America or to northern South America in winter; Ex., an extra-tropical migration, crossing the equator to Brazil, Argentina, Patagonia, and even to Antarctica, as in the case of the Arctic tern; N, a migration northward in our summer, mostly to within or near to the Arctic circle; V, a vertical migration, engaged in by some of our song-birds, which go merely to the high mountains in summer. (See Cooke—*Bird Migration*, Bulletin 185, price 10 cents, Supt. of Documents, Washington, D. C.)

DON'T KILL THESE HAWKS

Rough-legged hawk, very large (24.5 inches), soaring and sailing; peaceful and unoffending, it preys chiefly on mice; its enemy is man, who mistakes it for a chicken-hawk. ***; R; (M. 385, 548).

Swainson hawk, 18 inches, eats mice, gophers, grasshoppers; nest placed in cottonwood trees; gunners are this useful and gentle bird's enemies. ****; slight migration.

Western Red-tailed Hawk, 22.5 inches, feeds on mice and other mammals, snakes, and grasshoppers; nests in tall trees; men are its main enemies. ***; Sl.; (M. 564).

Marsh hawk, 18 inches, food mostly meadow mice, ground squirrels, and insects, but also, at times, some birds or even chickens; the nest is always on the ground; the enemies are coyotes, rats, cats, and mistaken men. ****; Sl.; (A. 8).

Sparrow hawk, 10.5 inches, feeds mainly on grasshoppers and field mice, also on small birds; nests in old holes of flickers or

among rocks; its chief enemy is the man with a gun, who mistakes it for a chicken hawk. ***; Sl.; (A. 10).

Prairie Falcon, 17 inches, feeds mainly on jackrabbits, prairie dogs, and other mammals, but takes also doves, blackbirds, and other birds of moderate size; its nest is in cliffs, and the chief enemy is man. **; R.

Bald Eagle, 32 inches, feeding on fish, waterfowl, small mammals; the bird emblem of our country, almost certainly doomed to extinction by gunners and by being caught in traps set for coyotes. Nest in trees or on ledges. *; R.; (A. 82; Golden Eagle 32 inches; M. 618; Osprey, M. 71); all R.

Which hawks are friendly? In what respects? (*Out of Doors*, 262-4; 180.) How distinguish beneficial from injurious hawks? (O. D., 176-180). Which are the best, which the worst hawks? Why? (O. D., 262; 176.)

SOME COMMON OWLS

Burrowing Owl, 9-11 inches; nest usually a hole in the ground; enemies are rats, snakes, men, squirrels. ***; Sl.; (M. 482).

Western Horned Owl, 18 to 25 inches, slight if any value, since it takes birds as well as rodents; nest in old hawk's nest, etc.; enemies, men, squirrels. R.; (M. 369).

Rocky Mountain Screech Owl, 7.5 to 10 inches; takes some birds; nests in tree cavities; destroyed by wild cats, snakes, bears, men. **; R.; (A. 11).

Short-eared Owl, 13 to 16 inches; a great mouser; nest on ground, made of sticks, grass, feathers; enemies, rats, cats, men. ***; Sl.; (A. 12).

Long-eared Owl, 13.8 to 16.75 inches; lives almost entirely on field mice, etc.; rears brood in magpie's or crow's nest; its enemies are wild cats, bears, and men. ***; Sl.

Saw-whet Owl, 7.5 inches; feeds on mice, etc., being nocturnal in habit; nests in holes of trees; enemies, wild cats, bears, men. ***; R.; (M. 133). Richardson's Owl is similar but larger (11 inches) and only a winter visitor. N. Pygmy Owl (6.75 inches), **; takes some birds; nests in pine forests. Sl. Snowy Owl, 23 to 27 inches, (M. 57), is a winter visitor. N.

What is the simple truth as to the value of owls to the West? (O. D., 174-176.)

Which owls are of the greatest value? Which least? Which neutral? (O. D., 264-5.)

(CONCLUDED IN NEXT NUMBER)



The Improvement Era Prize Story for February, 1916*

It was a perfect May morning, the apple trees that grew on each side of the path from Mary Walter's kitchen to the garden gate were covered with dainty pink and white blossoms among which the bees hummed incessantly. A robin, swaying on a tiny bough, sang as if his little body were too small for the happiness within his soul. The meadow-lark called his cheery message from a leafy hedge, and, in a tiny cherry tree, near by, a humming-bird darted from flower to flower. Overhead a few fleecy, white clouds reposed against a back ground of clear blue. Everything was filled with the joy and the sunshine of the spring.

Mary Walters stood at the kitchen window and gazed at the tops of the distant mountains, then at the letter in her hand. Over and over again, she had read it, each time trying in vain to make the meaning anything but what it was. This time her eyes were moist, and she saw nothing but misty characters which gradually formed themselves into words:

DEAR SIS: What is this you are writing about mother coming down for commencement? Of course, I realize that she has done very much for me, but I will soon be in a position to make it all up to her. You had better persuade her to give up the idea of coming. She would be very much out of place among my friends and would, no doubt, cause me endless embarrassment. A fellow likes to have people think that his folks are a little bit classy, so if you can't get her to stay home, see that she gets some decent clothes to come in.

TOM.

"Of course 'schoolin' does make a difference," she mused, "but why should he be ashamed of her? True, she's old-fashioned an' a bit queer, but she's his mother just the same. She's sent him to school to make a man of him an' instead she's got a stuck up thing that's ashamed of his own folks."

Her thoughts were interrupted by the creaking of the garden gate, and looking up she saw her mother coming down the path. Hastily putting the letter away, she poured a kettle of hot water over the dishes and began to wash them vigorously.

*This story won first place in the February IMPROVEMENT ERA contest.

"Land sakes, Mary! Ain't you got your dishes did yet? I'll bet you've been reading again."

Mrs. Lee stood in the doorway. She was a slight little woman with gray hair severely drawn back from her face and knotted tightly at the back of her head. Her face was very wrinkled and quite tanned, and her little brown hands were hard and calloused with work, but her gray eyes were bright and twinkling, and little smiles played around the corners of her mouth. She looked pleasant, and might have been dignified had it not been for the loose, red wrapper that enveloped her form. People who knew Mrs. Lee had ceased to be startled by seeing her in bright colors, but the stranger's first comment was often, "lack of taste."

"Here, give me the towel," she commanded, as she set a pie and a pitcher of thick cream on the table, "Laws, Mary, why don't you try to get your work did in the morning? I've brought you a pie fer dinner 'cause I knowed you was so slow you'd never get one baked till supper time. What you been doin' all mornin', anyway?"

"Well, I've not been doin' much of anything, mother," replied Mary, "Fred's gone off for the day, and so this mornin' I've just been thinkin'."

"Can't you work an' think too?" was Mrs. Lee's next question.

"Yes, sometimes, but I couldn't this mornin'. There now, that's one good job done." And Mary went out to empty her dish pan.

Returning, a moment later, she said, "Let's go out under the apple trees, mother, I guess you brought your sewing along and I've got a heap of mending to do."

"I'm not goin' to stay, Mary. It's tomorrow that I'm leaving fer Ogden to hear Tom give his big speech at the graduatin' an' I've a few things to set to rights before I go. You'd better walk over with me so I kin show you how to take care of the chickens while I'm gone."

"Do you know, mother, I don't believe I'd go to Ogden, if I was you." Mary broke a cluster of apple blossoms and began to pick them to pieces. "You see," she went on, lamely, "It's such a long ways an' that fifty mile ride on the stage'll most do you up; an' then the trains—you always was nervous of trains an'—"

"Mary Lee Walters!" interrupted Mrs. Lee, "do you suppose for one minute that I'd let a little thing like my own comfort interfere with my goin'? Why I wouldn't miss it fer anything! Jest to think of Tom havin' first honors an' givin' an address at the graduatin' an' his own mother not there to hear him. I'd be ashamed of myself! The others in the class'll all have folks there, an' I'm bound that Tom'll have some one there,

too, I reckon this is 'bout the biggest thing that ever happened in our family. Yes it's bigger'n a weddin' 'cause anyone can git married, if they've got enough for a license."

"But, mother, maybe Tom won't want you to come. You ain't got no new clothes an' I reckon that the exercises will be mighty stylish."

Mrs. Lee tossed her head up proudly. "Tom won't care about the clothes," she answered sharply. "He knows that he's had all the money I could rake together for the last four years. They ain't never been a Lee go back on his own folks an' I reckon Tom won't be the first. I'm goin' to them exercises if it's the last thing I do; so, there's no use of you a-saying anything else."

Mary knew then that words were useless. When Mrs. Lee made up her mind, all the king's horses and all the king's men could not get her to alter it.

"After all," she said to herself, as she walked back through the fields, "Maybe Tom will treat her all right. I'll just have to trust to luck. She's got so much faith in him that I just can't tell her about the letter. It would just about break her heart to find that the gold she has cherished so long is only dust—and a mighty poor kind of dust at that."

On the following morning the stage stopped at Mrs. Lee's door and she, dressed in her best, a bright blue dress and a well worn black straw hat, and carrying Mary's plaid coat and a small carpet bag, was assisted in by the driver. A few parting injunctions to Mary about the care of the chickens and the cow, a hasty farewell to the neighbors who had come to see her start, then the driver cracked his long whip and they were off.

It is fifty miles from Oakville to Carston, the nearest railroad station. The road lies over a stretch of alkali desert and low, sage-covered hills, then through a rocky canyon. While going through the canyon a single-tree broke and it was almost three hours before the driver could repair it, and the journey could be continued. Only once did the little woman complain.

"Do you think we'll git there in time fer the train?" she asked, "'Cause if we don't, I'm afraid I'll miss everything. Can't you hurry?"

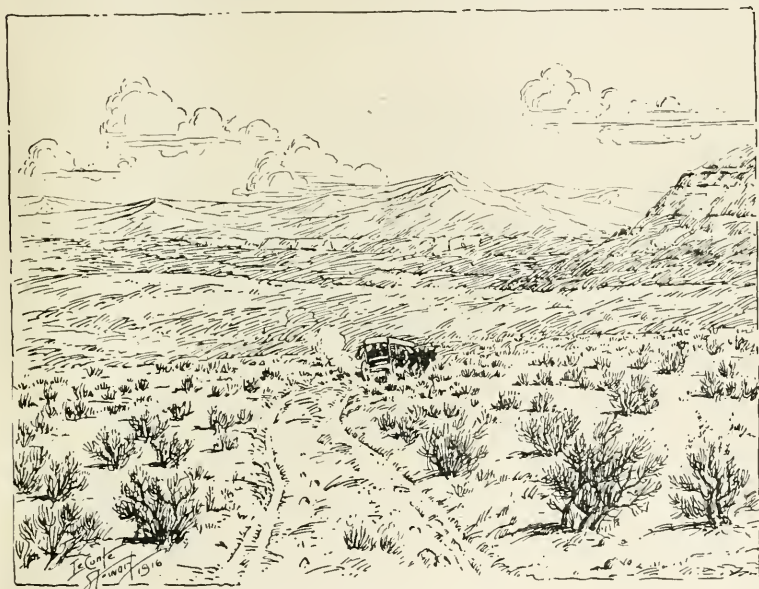
"I'm doin' my best, Mrs. Lee," answered the driver, "But I'm afraid you won't git the train today. If tomorrow's train is on time, it'll git you to Ogden in plenty of time for the exercises."

It was dark when the stage drove up to the only hotel in Carston. Here Mrs. Lee was made comfortable until the next afternoon, and then came another delay. The train, which was due at two twenty, did not leave until three thirty, arriving at Ogden four hours later.

What a solitary little figure she was as she stood in the station and wondered what to do next. It had been her plan to surprise Tom. She had not counted on arriving at dusk on the evening of the exercises. The matron had been watching the expression in her eyes and now walking up to her she said, kindly, "Perhaps the person who was coming to meet you is late. You had better come in the rest room for a little while. You look so tired."

"O, no! I can't stop. You see I'm goin' to the graduatin' at the Academy an' I reckon it's most time for it to start now. The train was so late, I was mighty scared I'd miss it all. I'd better be goin' now—but could you tell me the way?"

"I'll have a boy take your bag and put you on the right



"The road lies over a stretch of alkali desert and low, sage-covered hills....."

car. The conductor will tell you when to get off." Answered the matron.

"An' they say city people is stuck up," mused Mrs. Lee when she found herself standing on the corner of Twenty-fifth Street and Jefferson Avenue. "Why, they was all mighty nice to me. I wonder now where I'd better be goin'. Maybe it won't do no hurt to follow the crowd."

A few moments later she found herself standing in one of the halls of the school, not far from a crowd of happy, careless school girls.

"Just look at that old woman," said one, "Isn't she the limit? That blue dress might do for gay seventeen but on staid sixty, it's too much."

"And that crazy straw hat and the plaid coat," giggled another.

"I wonder whose proud relative she is?" began a third; "She's enough to give anyone a scare—"

"Girls, here are your flowers," called a pretty, daintily clad young girl as she came toward them, "now remember and throw them just the minute he gets through and—" she stopped for her glance had fallen on the old woman who stood so near to them. Without hesitating a moment she walked over to her.

"The exercises are upstairs," she said, "I'll take you up if you wish to go and,—you can leave the bag in the office if you wish."

Mrs. Lee attempted to thank her, but a lump came up in her throat and the tears sprang into her eyes, so without a word she followed her guide to the assembly hall. Many curious eyes followed them and more than one person wondered what relation that shabbily-dressed woman bore to the fashionable Marjorie Gray. Marjorie did not mind their glances at all. Nodding pleasantly to a friend, here and there, she brought a chair from the rear of the hall and placed it near the front.

"There," she said pleasantly, "You'll hear everything so much better here. I must leave you now. It is almost time for the exercises to begin."

Mrs. Lee gazed around the beautifully decorated hall. Leaning over she touched her nearest neighbor on the arm and asked, "Where are the graduates?"

The woman stared at her haughtily and answered very coldly, "They will arrive presently."

The orchestra began a march and amid the applause of the entire audience, the graduates filed in. Tom came first. Carrying himself proudly, he led the way up to the platform. A moment later they were seated, the applause died away, and the program commenced. To Mrs. Lee it seemed like a glorious dream. Her face glowed with pleasure and her eyes, beaming with delight, looked steadily at Tom who sat and viewed the audience calmly. In her mind she saw him as he had been when he left home four years ago. How he had changed! He was a man now—this little boy of hers, and yet, O how she wanted to take him in her arms and tell him how she loved him and how proud she was of him. He turned now, and said something to the girl who sat next to him. She smiled and nodded her head. Then Mrs. Lee saw that she was the girl who had befriended her earlier in the evening.

"I wonder if they're sweethearts," she thought, "wouldn't it be strange now, if they was?"

The music was very good and the report of the principal was both interesting and instructive, but neither got the least attention from Mrs. Lee. She was wondering how long it would be before Tom's part came, and in the delightful anticipation of her son's address she forgot all else. At last it was announced that Mr. Thomas Lee would now give the valedictory address. She leaned forward almost breathlessly as Tom came to the center of the platform. She did not notice that the feather on her hat was annoying the lady who sat next to her. Tom began. What a thrill his voice sent through her! How deep and vibrant it had become!

"O, I'm glad I come," she said to herself, "it's worth a journey ten times as far."

Then her neighbor spoke, "Would you mind leaning a little farther the other way? Your hat trimming is very annoying to me."

Mrs. Lee drew away but not so far that she did not overhear the remark, "I wonder if that old lady can be any relation to Mr. Lee. She has stared at him all evening."

"Of course, not," the answer came. "Mr. Lee is the very essence of culture. He has called on my sister, Katheryn, several times. I have never met a young man with better appearance."

Those words opened her eyes. She had not thought of herself till now. All had been for Tom.

"After all, Mary's right," she thought. "He will be ashamed of me, I ought to have stayed home."

She listened intently till it was over but the load in her heart grew heavier each moment and in spite of herself the tears rolled down her cheeks. When the address was over the students sitting near the platform arose and showered Tom with flowers. It was several minutes before the applause was over, and by that time Mrs. Lee had made her plans. It would never do to make Tom own her as his mother before all these people. She would slip out quickly when it was over and go to the station. She knew that a train left about mid-night. She would go home and tell them that she couldn't find the place, and no one would ever know that she had heard Tom's speech.

"If I had only had sense enough to listen to Mary," she whispered softly to herself. "I wouldn't have made such a blunder—I wish I had—no, I don't either! I'm glad I come,—glad I heard Tom! Yes, an' I'm proud of him even if he can't be proud of me."

Her thoughts had carried her far away from the program but now she was recalled by a calm, deep voice, and looking

up she saw a tall, stately man standing in the place that Tom had just vacated. Something in his bearing and his voice forced her to give him her attention. It was to the graduates that he was speaking. He looked straight into their bright, hopeful faces as he said,

"I want you young people to remember that it is your parents who have placed you in the position you occupy tonight. True it has cost you some amount of individual effort, but the greatest effort has been on the part of the fathers and mothers who have, in many cases, sacrificed much that you might attend school. Perhaps your father has had to rise long before the sun and work in the fields till dark, often doing the chores by lantern light that you might be here at school. How many of them are wearing their clothes till they are almost threadbare so that you may appear well clothed at school.

"And the mothers, dear, patient mothers, come with me, young people. Let us turn time back eighteen or twenty years. The shades of night are falling and the wind murmurs a soft, sleepy song to the leaves on the trees. Not far from us is a little cottage. Do you see the light streaming from the windows? Let us look inside—can words paint that picture?

"There, by the open fire, sits a young mother with a babe on her knee. See how its little hands stretch up to her—how she kisses them again and again. Note the expression of her eyes where wonder, delight, joy and love are blended together. What cares she that the cottage is small and the furniture poor? She has her babe and in that is her glory and her happiness. Can you imagine yourself to be that helpless babe and the woman, the mother who has cared for you so long?

"How fast time goes! Six years fly swiftly by. This morning the child must start to school, and the mother, standing at the gate, sees the little one trudge away to enter a new path of life which she can carefully watch but can not enter. Do you remember how you put your arms around her and kissed her and told her that you would love her always? Have you kept that promise?

"One more picture, and I am through. You have not forgotten the times that sickness overtook you. Who was the angel who watched by your bedside, bathing the hot little face and hands and carefully administering the medicine at the proper time? Whose was the voice that quieted your fears and hushed you to repose? Tired and weary though she was, your mother never left your side. No sacrifice has ever been too great for her to make. How have you repaid her?

"Does it seem to you that she has grown queer and old-fashioned? Do you imagine that she is not cultured enough to be introduced to your friends? Do you think of her as merely a

cook and a housekeeper? If so, find yourself. When you go home, take the sweet, wrinkled face in your hands and kiss the dear lips that have prayed for you even before your birth. Tell her that you love her and father more every day and that you are proud of them—proud of what they have done for you, and then see that your life is one that will make them proud of you."

He ceased to speak, Mrs. Lee ventured to glance at Tom. His face had grown deathly pale, and there was a strange, hard expression in his eyes. He sat as if in a trance.

The diplomas were presented by a member of the board. How Tom ever dragged himself across the platform to receive



"O, I'm so glad you came, mother mine."

his, he never knew. The letter he had written to Mary danced before his eyes. He could see the little mother's face, as the tears of disappointment welled up in her eyes. Why had he sent it? He looked at the diploma, for which he had worked four years. "I'm not worthy of it," he said to himself. "Our principal said yesterday that this diploma is a certificate that a fellow is of good character—clean and manly, and I—I'm not fit to touch it! O, mother, little mother."

Marjorie touched him on the arm. "Why, Tom, are you ill?" she asked.

"No," he answered almost savagely.

A few moments more and the exercises were over. The people came forward with congratulations, but Tom merely inclined his head to show that he had heard them. He felt that he must get outside into the air. He seemed to be choking. Almost rudely he pushed his way through the crowd and then, standing apart from the others, he saw her. The hard, set expression left his face, while his eyes lighted up with a great joy,

"Mother," he called, "Mother."

A moment later the class valedictorian held the little old woman in the shabby dress and hat close in his arms and almost every one in the hall heard him say, "I'm so glad you came, mother mine! O you'll never, never know how glad I am."

And looking into his face they saw that he meant it.

MORGAN, UTAH

MYRTLE YOUNG.

Great Freedom in South Texas

Elder Henry R. Selin, South Texas conference, Houston, Texas, March 4: "A good spirit prevails among the elders as well as among the Saints, and many friends are investigating the gospel which we have the privilege of explaining, by tracting, as well as open-air meetings which are attended by large and attentive congregations. Animosity is gradually dying out, and the people are beginning to comprehend the truths of 'Mormonism' and even to acknowledge the hand



of the Lord in its establishment. Elders. back row: President J. A. Young, D. M. Dalton, C. J. Call, J. W. Irons. Middle row: E. D. Cracroft, J. P. Jensen, Arthur Asay, Henry R. Selin. Front row: D. G. Hymas, J. O. Christensen, J. R. Miller, Casper Wilde."

Why Not Utah "Dry?"

BY JOSEPH S. PEERY.

Utah is bounded on the north by a "dry" state, on the east by a "dry" state, on the south by a "dry" state. Why not Utah be a "dry" state? Certainly, our high ideals stand for total abstinence from intoxicating liquor. It seems that our boys still have to run the gauntlet of saloons, in Salt Lake City and Ogden, on account of the expediency of business, and for political reasons. Men high up in finance ardently declare that the existence of saloons adds to the prosperity of the country. Yet a prominent traveling business man, who knows commercial conditions in many inter-mountain towns, a few months ago, remarked: "The deadest town in Idaho and every one knows it to be so, is a whiskey town, and the liveliest town in Idaho, as every one knows, is a 'dry' town." This statement was confirmed by the manager of a large wholesale establishment in Salt Lake City: "I can tell from my books the 'dry' counties from the 'wet' counties in Idaho. In the 'dry' counties business is good and collections are good; in the 'wet' counties, there is hardly any use going for business." At the present time, Idaho is in the desirable condition of having all the saloons closed. Note how the Gem state will push ahead in economic conditions!

This has been proved in Maine. In 1855, Maine was, to use the language of General Neal Dow: "One of the most drunken and poorest states in the Union, there being seven distilleries and two breweries in Portland alone." In 1855, there were but five savings banks in Maine, with less than \$90,000 deposited. Forty-five years ago Maine adopted prohibition, and today let us compare Maine with some other states more fertile and more favorably situated for the development of wealth. In 1902, Maine had in her savings banks \$113,000,000. In December, 1907, Maine had more savings banks and \$22,000,000, more money deposited than Ohio with six times as many people. In 1901, Maine had in her savings banks \$95 for every inhabitant; Illinois, \$13; and Ohio, \$10. Adjoining Maine is the favorably situated state, Massachusetts. In ten recent years Maine decreased its indebtedness \$10 per capita, while Massachusetts, increased her indebtedness \$10 per capita. In Massachusetts 18% of the people own their own homes; in Maine 49 per cent. Maine has 125 insane for every 100,000 inhabitants; Massachusetts has 288 for every 100,000. There are 77 prisoners per 100,000 in Maine; in Massa-

chusetts, 232 per 100,000. In Portland, Maine, there were 84 arrests to every 10,000 people, while in high license Boston there were 426 arrests.

In prohibition Kansas, taxes are low, and most the boys and girls do not even see liquor. In 1907, fifty counties in Kansas did not furnish the state penitentiary a single criminal and 35 of the 105 Kansas counties had their jails absolutely empty.

Where prohibition goes into effect, people are not burdened with heavy expense to keep the paupers turned out by saloons, to furnish the police force needed to care for criminal products of saloons, and to pay the high court costs needed to prosecute saloon products. New York receives about \$8,000,000 from saloons, and pays \$12,000,000 for police. Boston receives about \$1,500,000 from saloons, but expends about \$3,000,000 for police protection.

Saloons do not build a town nor a state, no more than they build up the men who frequent them. Whatever affects the individual affects the community. It is not true that prohibition will hurt a town financially nor in any other way. "Wealth is produced by the hand and the brain. Liquor injures the hand and the brain; therefore, liquor injures the productive power of every industry."

Utah needs the best thought and work of its inhabitants. We have no boys nor men to spare. We need men with clear heads, clear eyes, steady nerves, to develop our great industries. Why should our young men and our working men have the terrible saloon temptation before them in our chief cities? It is wrong that such condition exists. Close the saloons, and the money "spent for booze will be spent for shoes." Close the saloons and the people will be better fed and better clothed. Close the saloons and there will be more happy homes, more wives and children kindly treated, and more money will be deposited in the banks. The hundreds of thousands of dollars that go out of Utah for liquor will remain here to help build up Utah.

How can we get prohibition in Utah? The same way the voters obtained it in the eighteen "dry" states. Vote for men who favor prohibition. Just as soon as you vote for men who favor closing saloons, and thereby show that you are in real earnest in helping the young men of Utah by removing the saloon temptation from them, just that soon will the politicians of all parties come in haste to uphold you in doing so, and we will have laws on our statute books forbidding the sale of liquor throughout the state. In fact, let us demand of all the political parties that this year they incorporate in their platforms prohibition planks. Then let the voters see that no man is elected to office who will not stand strong for prohibition.

Let us all remember, as William McKeever says in his good book, *Training of the Boy*: "You will save your own boy from

drink best, as you attempt to serve similarly the interests of all other boys in your town. You should vigorously oppose, in every honorable way, the poisonous, damning effects of the open saloon. In making his fight against the liquor traffic, one can afford to proceed above board, and in the open. One of the best ways to save your boy from the drink habit is to enlist him in the fight against the saloon."

Some moral men say, "I do not drink liquor myself," but these same moral men will uphold laws permitting other men who are weak to easily "go to hell, if they want to." Is it not our duty to ourselves, to our neighbor, and to our Maker, to say, "*I am my brother's keeper*," and if I can aid my brother, with God's help I propose to do so"?

Prohibition is an economic as well as a moral question. Business men are finding out that it does not pay to drink intoxicants. They are quitting it, and are insisting on their employees being absolutely sober. They are finding out that the best way to get sober employees is to close the saloon temptation from the employees.

"Dry" towns, everywhere, are forging ahead of "wet" towns. One state after another is falling in line. Let Utah not be the last state to show that we believe the Lord is right when he says to us: "That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father."

A Good Word from a Friend

Elder Melbourne Romney, Watertown, New York, March 28: "Elder Monroe Bird Tew and I have been laboring here for the past five weeks trying to open up a branch of the Albany conference. We find the ministers very much opposed to the doctrines of 'Mormonism.' They have done all they could to harm us by having slanderous articles published in the papers. The papers have favored the ministers on some occasions and published articles for us at several different times. Mr. Frank L. Cory of Provo, a non-'Mormon' and former resident of Watertown, and a former member of its police force, wrote a splendid article to the local papers of Watertown giving his impressions of the 'Mormon' people as he had found them in Utah. They were liberal, kind, good citizens, and had treated him with great courtesy and kindness. Since his article appeared the people are listening to us more readily. We visited the chief of police twice to obtain permission to speak on the streets. He denied us the privilege. The mayor treated us very nicely, and we sold him a 'Book of Mormon,' a 'Voice of Warning,' and 'Rays of Living Light.' We have met a number of the ministers, some of whom are reading our literature. On visiting the public library we found that they had two Books of Mormon, one a very old one, bearing the date of 1830. They also had three volumes of the 'History of the Church,' all of which have been read a number of times. We hope to establish a good branch here."

EDITORS' TABLE



In the Presence of the Divine*

BY PRESIDENT JOSEPH F. SMITH

I shall need the assistance of the Good Spirit, and of the good feeling and faith and sympathy of my brethren and sisters this morning in an endeavor to speak to you for a short time. I do not feel nor design to occupy very much of the time. I can not express my gratitude, with the language in my possession, which I feel this morning in being permitted, under the mercies of the Father of us all, to be present with you and behold the sight that I see in the assembled multitudes gathered here in the opening session of this conference, on the eighty-sixth anniversary of the organization of the Church of Jesus Christ of Latter-day Saints.

THOSE WHO HAVE GONE BEFORE REJOICE WITH US

I feel sure that the Prophet Joseph Smith and his associates, who, under the guidance and inspiration of the Almighty, and by his power, began this latter-day work, would rejoice and do rejoice, if they are permitted to look down upon the scene that I behold in this tabernacle. And I believe they do have the privilege of looking down upon us, just as the all-seeing eye of God beholds every part of his handiwork. For I believe that those who have been chosen in this dispensation and in former dispensations, to lay the foundation of God's work in the midst of the children of men, for their salvation and exaltation, will not be deprived in the spirit world from looking down upon the results of their own labors, efforts and mission assigned them by the wisdom and purpose of God to help to redeem and to reclaim the children of the Father from their sins.

THE EYES OF THE PROPHETS GUARD THE KINGDOM OF GOD

So, I feel quite confident that the eyes of Joseph the Prophet, and of the martyrs of this dispensation, and of Brigham and John and Wilford, and those faithful men who were associated with

*Thousands felt the Divine inspiration that accompanied the delivery of this remarkable sermon, uttered at the opening session of the annual conference, Thursday, April 6, 1916, the eighty-sixth anniversary of the organization of the Church of Jesus Christ of Latter-day Saints.

them in their ministry upon the earth, are carefully guarding the interests of the Kingdom of God in which they labored and for which they strove during their mortal lives. I believe they are as deeply interested in our welfare today, if not with greater capacity, with far more interest, behind the veil, than they were in the flesh. I believe they know more; I believe their minds have expanded beyond their comprehension in mortal life, and their interests are enlarged in the work of the Lord to which they gave their lives and their best service. Although some may feel and think that it is a little extreme to take this view, yet I believe that it is true; and I have a feeling in my heart that I stand in the presence not only of the Father and of the Son, but in the presence of those whom God commissioned, raised up, and inspired, to lay the foundations of the work in which we are engaged. Accompanying that sense or feeling, I am impressed with the thought that I would not this moment say or do one thing that would be taken as unwise or imprudent, or that would give offense to any of my former associates and co-laborers in the work of the Lord. I would not like to say one thing, nor express a thought, that would grieve the heart of Joseph, or of Brigham, or of John, or of Wilford, or Lorenzo, or any of their faithful associates in the ministry.

• WE ARE IN THE PRESENCE OF HEAVENLY BEINGS

Sometimes the Lord expands our vision from this point of view and this side of the veil, so that we feel and seem to realize that we can look beyond the thin veil which separates us from that other sphere. If we can see, by the enlightening influence of the Spirit of God and through the words that have been spoken by the holy prophets of God, beyond the veil that separates us from the spirit world, surely those who have passed beyond, can see more clearly through the veil back here to us than it is possible for us to see to them from our sphere of action. I believe we move and have our being in the presence of heavenly messengers and of heavenly beings. We are not separate from them. We begin to realize, more and more fully, as we become acquainted with the principles of the gospel, as they have been revealed anew in this dispensation, that we are closely related to our kindred, to our ancestors, to our friends and associates and co-laborers who have preceded us into the spirit world. We can not forget them; we do not cease to love them; we always hold them in our hearts, in memory, and thus we are associated and united to them by ties that we can not break, that we can not dissolve or free ourselves from. If this is the case with us in our finite condition, surrounded by our mortal weaknesses, short-sightedness, lack of inspiration and wisdom, from time to time, how much more certain it is and reasonable and consistent to believe that those who have been

faithful, who have gone beyond and are still engaged in the work for the salvation of the souls of men, the opening of the prison doors to them that are bound, and proclaiming liberty to the captives, can see us better than we can see them; that they know us better than we know them. They have advanced; we are advancing; we are growing as they have grown; we are reaching the goal that they have attained unto; and therefore, I claim that we live in their presence, they see us, they are solicitous for our welfare, they love us now more than ever. For now they see the dangers that beset us; they can comprehend, better than ever before, the weaknesses that are liable to mislead us into dark and forbidden paths. They see the temptations and the evils that beset us in life and the proneness of mortal beings to yield to temptation and to wrong doing; hence their solicitude for us, and their love for us, and their desire for our well being, must be greater than that which we feel for ourselves.

A GLORIOUS VISION

I thank God for the feeling that I possess and enjoy, and for the realization that I have, that I stand not only in the presence of Almighty God, my Maker and Father, but in the presence of his Only Begotten Son in the flesh, the Savior of the world; and I stand in the presence of Peter and James (and perhaps the eyes of John are also upon us and we know it not); and that I stand also in the presence of Joseph and Hyrum and Brigham and John, and Wilford, and Lorenzo, and those who have been valiant in the testimony of Jesus Christ and faithful to their mission in the world, who have gone before. When I go, I want to have the privilege of meeting them with the consciousness that I have followed their example, that I have carried out the mission in which they were engaged as they would have it carried out; that I have been as faithful in the discharge of duty, committed to me and required at my hand, as they were faithful in their time; and that when I meet them, I shall meet them as I met them here, in love, in harmony, in unison and in perfect confidence that I have done my duty as they have done theirs. I hope you will forgive me for my emotion. You would have peculiar emotions, would you not? if you felt that you stood in the presence of your Father, in the very presence of Almighty God, in the very presence of the Son of God and of holy angels? You would feel rather emotional, rather sensitive. I feel it to the very depths of my soul this moment. So I hope you will forgive me, if I exhibit some of my real feelings, I am only a child, I am only learning, and I hope I shall *not* be ever learning and never come to a knowledge of the truth. I sincerely hope that as I learn, little by little, line upon line and precept upon precept, here a little and there a little, day by day, and month by month, and year by

year, that there will come a time when I shall have learned, indeed, the truth and shall know it as God knows it and be saved and exalted in his presence.

TO KNOW GOD AND JESUS CHRIST IS LIFE ETERNAL

Now, my mission, my duty, from the days of my childhood, has been to proclaim the gospel of Jesus Christ as the power of God unto salvation unto all who will receive and obey it. It is my duty to proclaim to my brethren, to the household of faith, as well as to the world, when opportunity presents, that I believe in the living God, the Father of our Lord and Savior Jesus Christ, who begot his Son, his Only Begotten in the flesh, and that Son grew from his birth unto his manhood, and developed into the very image and likeness of his Father, insomuch that he declared on one occasion that "he that hath seen me, hath seen the Father."

I do not believe in the doctrines held by some that God is only a spirit, and that he is of such a nature that he fills the immensity of space, and is everywhere present in person or without person—for I can not conceive it possible that God could be a person if he filled the immensity of space and was everywhere present at the same time. It is a physical, a theological inconsistency and unreasonable to imagine that even God the Eternal Father would be in two places, as an individual, at the same moment. It is impossible. But his power extends throughout the immensity of space. His power extends to all his creations, and his knowledge comprehends them all. He governs them all, and he knows all. It is a scriptural truth, that this is life eternal to know the only true and living God and Jesus Christ whom he has sent. I believe that the Latter-day Saints, through the teachings of the scriptures and through the revelations that have come to them by the voice of the Prophet Joseph Smith, are able to learn the true and living God and know him and also his Son whom he has sent into the world, whom to know is life eternal. Not simply the knowledge of it; but, having that knowledge, we are inclined and determined to observe his precepts, obey his laws, be submissive to his requirements, in every particular, and accept every ordinance of the house of God and of the gospel of Jesus Christ that has been devised by the will of the Father for the qualification of his children in the earth to return unto his presence. And he that knoweth God and Jesus Christ, whom to know is life eternal, will verify that knowledge by ample, continuous, and faithful obedience to every requirement that God makes of his children, and therein consists the salvation and the gift of eternal life. The devil knows the Father much better than we. Lucifer, the son of the morning, knows Jesus Christ, the Son of God, much better than we, but in him it is not and will not redound to eternal life; for, knowing, he yet rebels; knowing, he yet is disobedient; he

will not receive the truth; he will not abide in the truth; hence, he is Perdition, and there is no salvation for him. The same doctrine applies to me and to you and to all the sons and daughters of God who have judgment and knowledge, are able to reason between cause and effect, determine the right from the wrong, the good from the evil, and who are capable of seeing the light and distinguishing it from the darkness.

THE GOSPEL OUR SCHOOLMASTER

Then this is the gospel of Jesus Christ, to know the only true and living God and his Son whom he has sent into the world, which knowledge comes through obedience to all his commandments, faith, repentance of sin, baptism by immersion for the remission of sins, the gift of the Holy Ghost by the laying on of hands by divine authority, and not by the will of man. This, then, is the gospel of Jesus Christ which is the power of God unto salvation: obedience to the truth, submission to the order that God has established in his house, for the house of God is a house of order and not a house of confusion. God has set in his Church apostles and prophets and evangelists, and pastors and teachers, whose duty it is to administer to the people, to teach, instruct, expound, exhort, admonish and lead in the path of righteousness. The people who are associated in this organization must hearken to the voice of him who has divine authority to guide and direct and counsel in the midst of Israel. All these are necessary in the gospel of Jesus Christ, and many other things, too many for me to mention here, are necessary, including the ordinances of the house of God, revealed in greater plainness in this dispensation than perhaps in any former dispensation since the world was formed. All these ordinances are essential in their place and in their time, and none of us are big enough, or good enough, or possess sufficient independence in ourselves to ignore these things that God has revealed and required of us. No man is so big, so great, or knows so much, that he is independent of God. We are here on his earth, we breathe his air, we behold his sunlight. We eat his food, and we wear his clothing. He has provided all the elements by which we are clothed and fed, and live and move and have our being, in the world.

THE PRIESTHOOD RESTORED

We are not independent of God, not for one moment. Not only do we believe in the Father and in the Son, and in their words, counsel and divine authority, which they brought and gave to men in the flesh, but we believe, also, in the divinity of the mission of Joseph the Prophet. We accept him as the one authorized, empowered, clothed with wisdom and knowledge in our day and time, to lay the foundations of the Church of Jesus Christ,

and to restore the fulness of the gospel of salvation to the world; to revive and renew in the hearts of the children of men the doctrines of Christ, the ordinances of his gospel which he taught, which he administered, and which he authorized his disciples to administer to all that would repent and believe in the name of the Father and of the Son.

We believe that God has restored the divine priesthood, which holds the keys of ministration of the ordinances of life, to the children of men. Without that divine priesthood no man could receive or would receive a remission of sins by being buried in the water. It has to be by divine authority, and without that divine authority our works would not be acceptable to the Lord, for he will not accept at the hands of the children of men that which he has not authorized them to do, which he has not qualified them to do, and called and appointed them to do; but when God calls men, and ordains, and appoints, and gives them authority to administer in the name of the Father and of the Son and of the Holy Ghost, what they do can not fail to be sanctioned and approved by the Author and giver of the authority. When we receive the priesthood of God, and we do according to his word, then is he bound, but otherwise there is no promise.

THE TWELVE ARE EYE AND EAR WITNESSES OF CHRIST

Now I can't tell you all that I would like to. Time will not permit, and there are others to speak. All these, your brethren, who are called to the apostleship, and to minister in the midst of the house of Israel, are endowed, or ought to be endowed, richly with the spirit of their calling. For instance, these twelve disciples of Christ are supposed to be eye and ear witnesses of the divine mission of Jesus Christ. It is not permissible for them to say, I believe, simply; I have accepted it, simply because I believe it. Read the revelation. The Lord informs us they must *know*, they must get the knowledge for themselves, it must be with them as if they had seen with their eyes and heard with their ears, and they know the truth. That is their mission, to testify of Jesus Christ and him crucified and risen from the dead and clothed now with almighty power at the right hand of God, the Savior of the world. That is their mission, and their duty; and that is the doctrine and the truth, that it is their duty to preach to the world, and see that it is preached to the world. Where they can not go themselves, they are to have the help of others called to their assistance. The seventies first, also the elders and the high priests. Those who hold the Melchizedek priesthood, not otherwise appointed, are under their direction to preach the gospel to the world and to declare the truth—that Jesus is the Christ, and that Joseph is a prophet of God and was authorized and qualified to lay the foundation of the Kingdom of God. And when I say

Kingdom of God I mean what I say. Christ is the King—not man. No man is king of the Kingdom of God; God is the King of it, and we acknowledge him and him only as Sovereign of his Kingdom.

QUALIFICATIONS REQUISITE FOR LATTER-DAY SAINTS

Now we all need patience, forbearance, forgiveness, humility, charity, love unfeigned, devotion to the truth, abhorrence of sin, wickedness, and rebellion and disobedience to the requirements of the gospel. These are the qualifications requisite to Latter-day Saints, and to becoming Latter-day Saints, members in good standing in the Church of Jesus Christ, heirs of God, and joint heirs with Jesus Christ. No member in good standing in the Church will be drunken, riotous, profane, or will take advantage of his brother or his neighbor, or will violate the principles of virtue, honor, and righteousness. Members of the Church of Jesus Christ of Latter-day Saints in good standing will never be chargeable with such offenses as these, because they will avoid these evils and they will live above them. Then we have a mission in the world, each man, each woman, each child, who has grown to understanding or to the years of accountability—all ought to be examples to the world, ought not only to be qualified to preach the truth, to bear testimony of the truth, but they ought to live so that the very life they live, the very words they speak, their every action in life, will be sermons to the unwary and to the ignorant, teaching them goodness, purity, uprightness, faith in God and love for the human family.

God bless you and all the household of faith, and help us to be true and faithful to the end, realizing that the battle is not to the strong, nor the race to the swift, but to him that endures to the end. Amen.

Interesting Financial Report and Statistics

After the delivery of the introductory sermon at the annual April conference, President Joseph F. Smith read the following figures, making remarks concernig them. He stated that the figures covered a period of about fourteen years, and proceeded:

I do not wish in reading this to appear to be in any way distinguished from any of my brethren. I do not wish to claim any honor more than my brethren, but I do think that we have a record that we need not be ashamed of for the last fourteen or fifteen years or more.

The report which follows will inform you concerning some of the Church expenditures and activities, from the year 1901 to December 31, 1915:

| | |
|---|----------------|
| At the close of the year 1906 the One Million Dollar bonded indebtedness and interest had been paid, making a total of..... | \$1,200,000.00 |
| There has been paid on account of Church Schools..... | 3,714,455.00 |
| For repairs, improvements, operation, maintenance and building of temples..... | 1,169,499.00 |
| For building stake and ward meeting houses and amusement halls | 2,007,733.00 |
| For real estate and buildings, for mission house and meeting house purposes in Europe..... | 266,236.00 |
| For real estate and buildings, for mission house and meeting house purposes in the United States..... | 292,795.00 |
| For Agricultural Colleges and for meeting houses in New Zealand and Samoa | 600,000.00 |
| Expended in the missions for all purposes, less amount expended for real estate and buildings..... | 2,625,328.00 |
| For the Joseph Smith Memorial Farm and monument, and for the Joseph Smith Farm at Palmyra; for real estate covering Adam-ondi-Ahman; for Carthage Jail, and for real estate at Independence, Jackson County, Missouri | 161,000.00 |
| For real estate and buildings surrounding the Temple Block at Salt Lake City, and for new buildings that have been erected thereon..... | 1,555,000.00 |
| For buildings and equipment for the Dr. W. H. Groves' Latter-day Saints Hospital..... | 600,000.00 |
| There has been paid to the poor through all Church channels | 3,279,900.00 |

There has been a net increase in the Church membership of 187,733 souls; and there has been organized 22 stakes of Zion, 202 wards and 6 missions. There are now 72 stakes of Zion, 797 wards and 22 missions.

There have been erected and remodeled 465 meeting houses, in the stakes of Zion, besides branch and mission meeting houses, in the various missions of the Church.

There have been 1,468,437 baptisms performed for the dead in the temples.

The Relief Society membership has increased 34%; the Sunday school 40%; the Young Men's Mutual Improvement Association 23%; the Young Ladies' Mutual Improvement Association 27%; the Primary Association 39%; and the Religion Class 85%.

I scarcely need to add one remark to this report; but I want to tell you this, that the tithes and means of the Church of Jesus Christ of Latter-day Saints have not stuck to my hands nor to the hands of any of my associates. They have gone to their legitimate purposes.

Now we are building a temple in Canada. We are building another in Hawaii, and we are building an office building for the Church, a library, and a record depository that will be safe for

the records of the Church, which for many years have been exposed to danger of destruction by fire or by other means; and we hope soon to have a place that will be practically fire-proof, and that will be capacious enough to hold the records of the Church for many years to come.

How has it been done? How can we continue to do such things as these? Simply by the Latter-day Saints observing the laws of God and the rules of his Church; and while you do your duty I will guarantee to you, so long as my brethren are in charge, with whom I am associated, you will never have cause to suspect that your means will be misused or misappropriated.

“To Him That Overcometh”

Elder William A. Morton, the inimitable religion class worker and story-teller, agrees with the ERA in its condemnation of the cigarette, but thinks us wrong in bearing down too heavily upon the victim of the evil. He points out that rather than condemn the smoker, we ought to show him how to overcome his dirty habit.

His criticisms reminds us that, how? is a very important question in all teachings and reforms, including those of the tobacco and booze habits. Also, it calls to memory the remarks, bearing on the same point, of a young boy who was urged by his mother to attend fast meetings, but strenuously objected for this expressed reason: “They always get up there and tell us they know the gospel is true, and they know this, that, and the other, but they never tell us how they know it! And I get awful tired.”

But Brother Morton went on with his story, how? so rapidly that the stenographer was nearly beaten in the race:

“During the past few months, I have read a number of denunciatory articles in the ERA, on the use of tobacco, and on cigarette-smoking in particular. In all of these articles the use of tobacco has been strongly condemned—and justly, too. Cigarette smoking is not only an injurious but also a very filthy habit. A few days ago I rode twenty-three miles in an auto stage with a man who smoked cigarettes, and the fumes from the obnoxious weed made me sick. I said to myself, ‘I wonder what this man would do if I were to spit in his face? No doubt, he would throw me off the car.’ Yet that man continued blowing cigarette smoke into my face, which annoyed me more, I believe, than he would have done had he spat in my face.

“But my object is not so much to condemn cigarette smoking

as to show how this vile habit may be overcome. A few years ago the principal of one of the Church schools called into his office one of the students who he knew was a user of cigarettes. The young man acknowledged this, and said he smoked as many as fifteen cigarettes a day. The principal talked kindly to him, and asked him if he would not like to overcome the habit. The student said he would, but was afraid he would not be able to succeed, as he had tried a number of times and had failed.

"'Well,' said the principal, 'I will help you. You pray to the Lord to give you power to overcome, and I will add my prayers to yours. Now, I will tell you what I would like you to do: Each day, when we are going into devotional exercises, you hand me a slip of paper containing the number of cigarettes you smoked the day before.' The young man promised to do so.

"The first day's report was, 15; the second day, 13; the third day, 10; the fourth day, 15; the fifth day, 8. The number gradually diminished. One day the young man passed the principal without giving him a slip of paper. The next day he did likewise. The third day the principal stopped him and said, 'You haven't given me a slip for the past three days.' The student smiled and said, 'I'm not going to give you any more. I've quit.'

"All honor to 'the quitter.'"

Messages from the Missions

The Church in Scandinavia

The annual statistical report of the Scandinavian mission which includes Denmark and Norway is printed in the March 15 "Skandinavians Stjerne." From the report it appears that there are 16 branches in Denmark and twelve in Norway; that there are 22 missionaries altogether laboring in those two countries, 13 in Denmark and 9 in Norway. Out of these there are 5 high priests, 10 seventies and 7 elders. The Church membership in Denmark is 1,375, and in Norway, 1,260, making a total of 2,635. There are 619 children under eight years of age, making a total of 3,254 souls. Thirty-seven people were baptized in Denmark, and 53 in Norway. A total of 58 children were blessed in the two countries. There were 86 adults, and 3 children under eight years of age, making a total of 89, who emigrated during the year.

"Exposure of the 'Mormon' Bogy"

Jack E. Bent, Liverpool, England: "This picture represents the elders laboring in the Blackburn, Acrinton, and Wigan branches of the Liverpool conference; left to right: Clarence J. Woods, president Liverpool conference, Provo, Utah; Parley M. Condie, Preston, Idaho; Lester C. Pocock, Tooele; Jack E. Bent, Provo, Utah; Raymond S. Knight, Salt Lake City. Because of the scarcity of elders,

Acrington and Wigan are circuited each Sunday from Blackburn where we five are at present living. In spite of the spirit of strife and contention permeating the nations of Europe, the work of the Lord is gaining friends and adherents. On February 20 last a successful dis-



trict meeting of the Blackburn and Acrington branches was held. President Hyrum M. Smith and Elder J. M. Sjodahl were present. About four thousand hand bills were distributed entitled 'Exposure of the "Mormon" Bogy.' As a result many new faces were out, and it is to be hoped much good accomplished."

Five People Baptized

Elmer J. Call, branch president of the Waterloo branch, East Iowa conference, writes February 26: "This branch is growing rapidly and the spirit of the gospel is taking hold of many worthy people. We have just baptized five people and have several more who are ready for baptism. We have recently organized a Relief Society, and the



local sisters are very much interested in their work. Elders and lady missionaries: E. J. Call, Rigby, Idaho; Hazel Fridal, Tremonton, Utah; G. M. Romney, conference president, Vera North, Salt Lake City; C. G. Hansen, Central, Idaho."

The Local Priesthood in the War

Elder Vern R. Ekins, Norwich, England, March 13: "The effects of the war in this conference are that in another month only three of

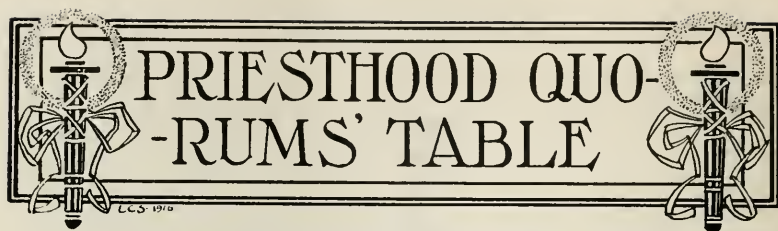
the following group of elders will be left in this conference to carry on the work. We have four branches to be kept open, if possible, which will necessitate more traveling back and forth by the brethren. Prior to the war, fourteen elders worked this conference. At that time some help was received from the local priesthood. Our brethren are loyal, and hence every able-bodied man in our conference, whose nationality is English, is now either in the army or doing other government work, which condition takes away much of our local priesthood help. Our conference comprises the counties of Norfolk, Suffolk, and part of Essex, situated along the east coast. This gives us the sensational advantage of witnessing some of the German Zeppelin and aeroplane raids. The streets of our cities are kept so dark that it is difficult for aircraft to find them. All blinds must be dark and absolutely light proof. No street lights are allowed, and the smoker who lights his pipe on the street is fined. Bands of illuminating paint



decorate posts and other obstacles that one might bump against in the dark. Clouds as a rule hang low over England, and it is only moonlight evenings that allow our older Saints to attend the evening service. So far, none of our Saints have been seriously injured through air raids, for which we thank the Lord. Their undaunted spirit of industry in the service of the Lord causes them to attend their meetings and take hold of the work with great zeal. Elders, back row: Vern R. Ekins, Provo, conference president; Francis M. Skinner, Safford, Arizona; William Werrett, Jr., Silver City, Utah, retiring conference president; G. Sanford Pincock, Sugar City, Idaho; front: John G. Bullock, Provo; Benjamin Ward, Richfield, Utah."

For the World's Best Good

John A. Young, conference president of the South Texas conference, Houston, February 25: "The following elders are laboring in Houston: John A. Young, Henry R. Selin, Dell G. Hymas, and Arthur Asay. We rejoice in our work of proclaiming the gospel to the people of South Texas. Many are investigating 'Mormonism,' and as soon as they do, they realize that it is in the world for the world's best good,—here to bless the people."



Suggestive Outlines for the Deacons

BY P. JOSEPH JENSEN

INTRODUCTORY

Lessons thirteen, fourteen, and fifteen contain, as a practical aim, this thought: There is weakness in telling untrue, hearsay stories about others; and there is strength in defending the truth about people. Move towards this thought by having the deacons think about it. This may be done by proceeding in some such way as the following:

LESSON 13

Sometimes boys give way to telling hearsay, untrue stories about their acquaintances. Not only is this true of boys, but also of men. It is our purpose to learn what happens from bearing false witness of this kind. What do you think results from the telling of untrue stories about others? Let several deacons express their views. Let us now see what resulted to the people of Utah, through prejudice and false witness against them.

Study the lesson.

In what positions, respectively, were Mr. McGraw and Mr. Drummond? What did they write to the President of the United States? Why did each write? What resulted from these letters? How were the "Mormons" informed of the President's plan? State his plan. Who would have been the sufferers if the President's plan had succeeded? What, then, may result through telling lies about others?

LESSON 14

See introduction to lesson thirteen.

Study the lesson.

What privations did the lies told about the "Mormons" bring upon them? Tell what Governor Cumming thought about the "Move." What his wife thought. What the Government at Washington thought. What leading papers thought. In what situation had President Buchanan put himself by believing McGraw and Drummond? In what situation had the righteous courage of President Young and people placed Johnston's army? Contrast the humiliation of the army, with the victory of Lot Smith and his associates.

LESSON 15

See lesson thirteen (introduction).

Study the lesson.

What did the President and his cabinet think the "Mormon" people objected to? What was it that President Young and the people objected to? What had they determined to do if their objections were disregarded? How did the determined course of President Young and associates affect each of the peace commissioners? Who were victorious, those who told and upheld the truth and right, or those who told and believed lies? Review the last three lessons and give reasons for your answer.

Mutual Work

ANNUAL M. I. A. AND PRIMARY CONFERENCE

The Twenty-first General Annual Conference of the Young Men's and Young Ladies' Mutual Improvement Associations, and the Fourteenth Annual Conference of the Primary Associations of the Church of Jesus Christ of Latter-day Saints will be held in Salt Lake City, on Thursday, Friday, Saturday and Sunday, June 8, 9, 10 and 11, 1916.

All members are invited, and all officers are particularly requested to be present at all of the meetings of the conference, and a cordial invitation is extended to the Saints generally to attend the meetings to be held in the Tabernacle at 2 and 7 p. m. on Sunday, June 11.

JOSEPH F. SMITH,

HEBER J. GRANT,

B. H. ROBERTS,

General Superintendency

Y. M. M. I. A.

MARTHA H. TINGEY,

RUTH MAY FOX,

MAE T. NYSTROM,

Presidency Y. L. M. I. A.

LOUIE B. FELT,

MAY ANDERSON,

CLARA W. BEEBE,

Presidency Primary Association.

Scout Work

At the Tabernacle Grounds During Conference

During conference week M. I. A. scouts of Salt Lake City did efficient service on the Tabernacle grounds. On Tuesday, five scouts



reported at the Bureau of Information for service. Visitors to the city were shown suitable boarding places in various parts by the scouts.

On Sunday about sixty scouts reported for duty and assisted as ushers in the Tabernacle and Assembly Hall. Trained, first aid scouts were placed throughout the buildings to assist in cases of emergency. On the south side of the Tabernacle, between two of the arches, first aid headquarters were maintained. Here several emergency cases were attended to. This was also the headquarters for lost children. The scouts also assisted in keeping the immediate vicinity as quiet as possible, so that people walking and talking on the outside, might not disturb the worshippers. At the close of the services, the scouts were lined up around the gates, and kept the people moving in definite directions, that they might not block the way for those who were anxious to leave the grounds as soon as possible to catch trains or cars. It is suggested that at stake conferences, M. I. A. scouts could be of considerable service along these lines. In a number of our stakes the scouts have already done work of this kind. They have aided in caring for teams, for ladies and aged people, patrolling the grounds where automobiles are standing, and generally supervising and looking after the premises.

Stake Work

Closing Meeting and Summer Work for M. I. A.

In order to create an interest in the matter of summer work, and to have the business of the closing meeting of the Y. M. M. I. A. (see "Hand Book," p. 17) properly attended to, in the matter of appointing and sustaining permanent officers for the associations, the General Superintendency of the Y. M. M. I. A. have forwarded the following letter to the stake presidents, a copy of which has also been sent to the superintendents of the Y. M. M. I. A. This letter is dated March 27. We call the special attention of M. I. A. officers to its contents:

DEAR BROTHER: One of the important Church activities in the stakes and wards is the Young Men's Mutual Improvement Association. At the head of this organization we have a General Superintendency with some thirty or forty members of the General Board who are devising plans continually for the progress and advancement of these associations. The Superintendency and Board are very much interested in the welfare of the young men of Zion, as we know that you are.

We are making efforts to continue Mutual Improvement work during the summer by having the officers in some way or other continue their activities, at least to a limited extent.

To this end we have made arrangements for a closing meeting in each ward to conclude the regular season's meetings and to prepare for the summer. At this closing meeting the annual statistical and financial reports of the ward association should be presented and approved, and a report made of the various activities carried out in the association for the past year. The officers for the ensuing year, as far as possible, should be presented and voted upon by the association at this meeting, so that they will be prepared to carry on the summer's work and be ready to take up the convention and regular work when the season opens in the fall.

We urge that you impress the bishops of your wards with the necessity of retaining Y. M. M. I. A. officers and workers permanently in Mutual work, and where vacancies occur that they may be filled immediately. We wish to make the work permanent as far as possible, and have the officers feel that they are to work for the whole year. We ask that a thorough search be made in every ward and stake for

men who love boys and who can wield a strong influence for good among them, and that such men be made officers of our Mutual Improvement Associations. We think that when such men are found they might well be released from their other duties and urged to specialize on M. I. A. work, and as leaders in our Mutual Improvement Associations.

Will you emphasize these requests to the bishoprics of the various wards of your stake? We feel that it is very important for the young men of Zion, and trust that we may depend upon your co-operation and assistance in getting this matter before the bishops of your wards, so that our associations may have officers that can be depended upon the year round.

Sincerely your brethren,

THE GENERAL SUPERINTENDENCY OF Y. M. M. I. A.

By HEBER J. GRANT.

Vocations and Industries

THE 1916 INDUSTRIAL CONTEST

The Committee on Vocations and Industries of the General Board of the Y. M. M. I. A. has decided to hold only one contest for boys during the season of 1916. It will be broad enough to include all the boys who are members of the Y. M. M. I. A. The city boys will have a good chance to win, but the boys in the country will have an equal opportunity to secure the prizes offered. This applies not only to the boys who do work for other people, but also to the boys who are fortunate enough to work for themselves or for their parents, on the farm or in the factory, or in any other kind of occupation.

Last year the committee received a large number of entry applications, at the beginning of the season, but, when the final reports were called for, many failed to respond. To make it easier to send in the reports this year, it has been decided to make the ward the unit of the contest. A local committee under the direction of the ward vocational counselor, will pass on all contests in the respective wards and determine the best three which they will promptly forward direct to the committee on vocations and industries, Moroni Snow, Secretary, Bishop's Building, Salt Lake City, Utah. The stake supervisors will continue to have a general supervision of the work and the contests, but will not be given the additional work of collecting and forwarding the reports. Every boy who enters should see to it that his report reaches the ward vocational counselor immediately after August 31.

The report of Lewis Ashton, the winning record for 1915, follows, and is intended to serve as a guide in making up the reports for the 1916 contest:

M. I. A. Boys' Industrial Contest Report Blank

This report is to be filled in at the close of the contest, and when properly certified to is to be handed by the contestant to the Ward Vocation Counselor, who will forward it to the General Committee, 20 Bishop's Building, Salt Lake City.

1. Name—Lewis Ashton Age—13 years 11 months
2. Ward—Le Grand Stake—Liberty
3. Kind of work—Ploughing, digging ditch, piling wheat.
4. By whom employed—J. B. Harris and Wilford Ashton.
5. What was the principal reason that you accepted this particular work?—Wished to learn to farm, to earn some money, and to avoid being idle.

6. How many days did you work?—60
How many hours each day?—9
7. What was the total amount earned?—\$83.00
8. How much did you spend?—\$2.75

| | |
|----------------------------|--------------------------------|
| A. Gave to parents—\$27.50 | E. Clothing—\$2.25 |
| B. Board—\$47.00 | F. Amusements—Out in open, |
| C. Donations—\$.50 | riding, swimming, etc. |
| D. Books and magazines— | G. Other things (List in full) |
| Furnished | Tithing—\$3.00 |
9. How much did you save?—\$27.50. Where did you place it?—Gave it to my widowed mother for taxes
10. Write a fifty-word essay on your season's work.—Cut lawns to pay transportation to Southern Utah. Did farm work and received much experience with horses and machinery. Built a strong body and received a good appetite. Evenings and holidays I read and practiced on violin and sometimes played at dances with sister. Happy that I can help mother.

I hereby certify that the above report is correct:

Lewis Ashton, Contestant.

I hereby certify that the above report is correct to the best of my knowledge and belief.

Edward M. Ashton, Bishop

The committee awarded to Brother Ashton a prize of \$15 and also an M. I. A. gold pin, and give him this honorable mention in the ERA, printing his report in full.

Boys' Half-Acre Contest, 1915

The first prize in the Boys' Half-Acre contest, for 1915, was awarded to Charles Lester Hartle, age 15, of the Winder ward, Cottonwood stake. He planted table and stock carrots in one-eighth of an acre of clay loam. His report shows that he did not irrigate. He cultivated them with a hand cultivator, counted every item of actual cost, and certifies to the correctness of his report. His crop yield of carrots was 256½ bushels, which he sold at current market prices—25c and 40c per bushel—realizing \$74.60, leaving a net profit on the season's work of \$65.65. The report is certified to by Bishop Joseph A. Cornwall, and W. D. Campbell, ward vocaitonal counselor. An M. I. A. pin and \$15 is awarded to Brother Hartle, and this honorable mention.

Honorable mention in the Boys' Half-Acre Contest, is given to Joy Davis, age 14, of Ramah, New Mexico, St. Johns stake. He planted one acre and realized \$51, and after deducting the costs, the net profit of his season's work was \$28.85. His bishop, Duane Hamblin, and his president of the M. I. A., G. E. Nielsen, certify to his report. We are glad to give him honorable mention in the IMPROVEMENT ERA.

Honorable mention is also given by the committee to Harvey M. Bloomfield, Ramah, New Mexico, St. Johns stake, who planted potatoes in one acre, and raised a crop valued at \$53.10 from which he realized a net profit of \$44.65. The signature of the same officers is given to his report.

These two young men who have received the above honorable mention in our magazine will also receive \$10.00 each.

M. I. A. Boys' Industrial Contest

(School Vacation, June 1 to August 31, 1916)

RULES

For the purpose of encouraging industry during the school vaca-

tion season, to impress our boys with the value and use of money, and the worth of time, and to give them experience in seeking and following useful employment, the committee on vocations and industries of the General Board of the Y. M. M. I. A. make the following recommendations:

1. That a contest be held for the members of the Y. M. M. I. A. to be known as the M. I. A. Boys' Industrial Contest.

2. That all Y. M. M. I. A. members from the age of 12 to 18 inclusive, be eligible to enter the contest.

3. That the ward vocation counselors be requested to encourage all boys between the ages of 12 and 18 years, inclusive, to engage in some profitable form of work during the summer vacation.

4. That an accurate weekly record shall be kept of the kind and hours of labor performed and the compensation received.

5. That a record be kept of all money expended from the earnings during the vacation, stating the amount expended, the things for which it was spent and the net savings.

6. For the purpose of this contest the ward is recognized as the unit. The ward associations are urged to give some suitable recognition for the best three records made in the ward. The records adjudged to be the first, second, and third best in each ward, by a committee selected under the initiative of the ward vocational counselor, are to be sent direct to the committee on vocations and industries, 22 Bishop's Building, Salt Lake City, Utah, and arrangements will be made for a committee to select the best ten records submitted. Honorable mention of these will be made in the IMPROVEMENT ERA, and the following prizes will also be awarded: For the best record, \$25 cash; second best, \$20 cash; third best, \$15 cash; fourth best, \$10 cash; fifth best, \$5 cash; and for the next ten best records \$2.50 cash to each.

7. The basis of judging the merits of the various records will be the character of the employment, the amount of money received for the work, the judgment shown in expending or saving the amount earned, and the net results of the season's work, from the standpoint of the development of the boy's character and health, the purpose or motive in taking up the employment.

8. As a guide in making up a report of the season's work, entrants are referred to the IMPROVEMENT ERA for May, 1916, where the actual report of the winner of the 1915 contest is given—Lewis Ashton.

9. The following kinds of work are suggestive of the employments which may be profitably engaged in. The list is not complete, and may be added to in the different communities to suit local conditions. Gardening, cultivation of flowers for sale, watering and cutting lawns, canvassing, cabinet work, helpers to mechanics in the trades, farm work, poultry raising, beet hoeing and thinning, fruit picking, berry gathering, choring or any other common labor, caring for premises while families are away from home, working in factories, stores, offices, banks, etc.

To Boys Working for Parents

Many of our M. I. A. boys work on the farm or at some other occupation for their parents. Boys in this class will keep a careful record of all their work, and fill in as much of the report blank as possible, and their record will receive careful and fair consideration with the others. It is understood, however, that such boys who become contestants, should receive nothing from favor, and the valuation of their work should be at current prices for the class of work in the vicinity. The committee suggests, however, that, when possible, boys be permitted to cultivate a half acre of ground on their own account, or care for a pen of chickens or pigs, or that they have some other

special thing to do from which they can reap the result and compensation of their labors, by receiving in a direct way the money earned.

Vocational Guidance

At the Summer School of the University of Utah, a course has been organized in vocational guidance, under the direction of Professor C. D. Steiner. Considerable interest has been aroused in this subject among Mutual Improvement workers. The vocation counselors of the Y. M. M. I. A., and others interested in this subject, will find this summer school a great help, if they can make it convenient to attend. The main object of the course is not to train vocational guidance experts, but to help teachers in grade and high schools to get the work under way in accordance with the ideas of the best workers today on this important subject. The services of J. Adams Puffer, director of the Beacon Vocation Bureau, Boston, author of "Vocational Guidance," and popular lecturer on the subject, have been secured for a conference and lecture. William A. McKeever, Professor of Child Welfare, University of Kansas, will be present as authority on this subject. His concern in the course will be to help teachers and vocation guidance workers to aid boys and girls to develop power to do their contemplated work,—not to find jobs for them. He will also point out the danger threatening Vocational Guidance work now, that of scattering effort in a multiplicity of incoherent details. We think the course will prove to be of very practical help to persons who are concerned with directing the very vigorous movements now under way in the state.

Members and vocational counselors of the Mutual Improvement Associations who are school teachers are urged to make a special effort to attend this course. Any Mutual officers may obtain summer school excursion rates for this work, and where our officers contemplate attending summer school, they are urged to take advantage of this course in vocational guidance.

M. I. A. Day

Play Production

The University of Utah Summer School has arranged this year to give a popular non-professional course in practical amateur stage technique. The course will not pretend to train actors for the professional stage but will endeavor to assist those who wish to coach, manage or take part in amateur dramatics in the community in which they live. This will especially be serviceable to our M. I. A. workers. Those who register in this school will be given experience in the organization of local dramatic clubs, the casting of parts, stage direction, stage management, and all details in the actual production of plays; besides, fundamentals of stage settings, stage light, make-up, and costuming will be discussed and executed as far as possible. The course is so arranged that the student may devote his entire time or give only the equivalent of one class recitation a day to the subject. All plays will be produced, managed, and directed by the students, and will be staged before the summer school population. Two to four high school credit hours may be earned by taking the course. The General Boards desire to make known that where officers of the M. I. A. are school teachers or contemplate attending summer school they be encouraged to take advantage of this course. Officers who attend these courses can obtain summer school excursion rates the same as teachers who attend.

PASSING EVENTS

Germany declared war on Portugal March 8, handing the Portuguese minister his passports on that day.

William Probert, an Indian war veteran, seventy years of age, died at Provo, March 14. He was born in England and came to Utah when fifteen years of age.

Near Agua Calientes there was an engagement, April 3, between Villistas and United States soldiers in which forty Mexicans were left dead and others were sent flying in disorder.

Spotted typhus, small pox, and cholera are ravishing Russian Poland and Galicia. The rescue work is inadequate and several deaths a day even in the smallest villages are the rule.

The German admiralty, under date of April 13, reported that during March eighty trading vessels belonging to hostile countries, with an aggregate tonnage of 207,000, were sunk by German submarines or mines.

General Ynez Salazar crossed the border from the United States on April 9, and announced his intention of taking up arms against the United States. He is credited with having considerable following in southern Chihuahua.

To engage in the manufacture of gasoline and other petroleum products, officers of the National Automobile Chamber of Commerce announced, on March 31, the formation of a corporation with a capitalization of from five to ten million dollars.

The Republican party of the Third judicial district met on April 14 and nominated candidates for the Third judicial district as follows: Judges C. W. Morse, M. L. Ritchie and T. D. Lewis, to succeed themselves; W. H. Folland, E. A. Rogers; and E. O. Leatherwood district attorney.

Alma Kimball, age thirty-five, a teamster, was caught in a snow slide at Park City, on the road to the King Consolidated mine, March 6, and died that evening at the Miners' hospital. He was a son of Mr. and Mrs. Joseph Kimball of Salt Lake City. He leaves a wife and seven children.

The British chancellor of the exchequer, in early April, estimated the daily cost of the war to England at twenty-five million dollars. England's war debt at the end of March 31 equaled ten billion seven hundred million dollars, and the estimates of the cost of war to England for another year is nine billions, one hundred twenty-five millions.

The University of Utah basket ball team won the national basketball championship from the Illinois Athletic Club, at Chicago, on March 17, score 28 to 27, after a whirlwind finish of ten minutes which kept three thousand fans on their feet. Great speed and fine team work characterized Coach Nelson Nordgren's University of Utah boys and won them the championship.

Jesse E. Murphy died in Mill Creek, March 25. He was born January 27, 1832, in South Carolina, came to Salt Lake in 1857, and has

been engaged in farming in Mill Creek continually ever since. He brought emigrants over the plains in 1861 and was a live worker in the Church, and for the development of the state.

The Whitecotton library, amounting to over twelve hundred volumes was formally turned over to the Brigham Young University on March 23. President George H. Brimhall accepted the library in behalf of the school. The books are valued at \$4,500, but the school received them for \$1,500, the money being collected by contributions from the students, teachers, and friends, of the institution.

A general snow fall was experienced in Utah on the evening of March 23. Two feet of snow fell in Provo, and in and about Salt Lake from fourteen to eighteen inches. Considerable damage was done by the rise of the Ogden River, in the latter part of March, the bottoms being flooded and much property destroyed. The streams in the various parts of the state also swelled, many of them overflowing their banks.

The shipping destroyed by submarines since the 1st of March, when Germany's new submarine campaign went into effect, has been very large. It was reported that from March 15, 1916, when the resignation of Admiral von Tirpitz, the German minister of the navy, took effect, up to the 28th of March, seventy thousand tons of the entente allied shipping had been sunk. However, it is reported from London that one-third of this amount belonged to neutrals.

The Battle of Verdun at this writing still continues. Every device known to modern battlefields, including liquid fire preparation, gases, and heavy gun bombardment, is employed in the great conflict which has now continued for over nine weeks. Paris claims that the German attack is definitely repulsed, but the Germans continue, from time to time and in various places, their bombardment, thousands and thousands of men being sacrificed almost every day on both sides in the greatest battle in the history of the world.

The Utah products show opened on the 1st of April and lasted eight days. The variety of products that was displayed was a splendid surprise to the many thousands who attended, and the public enthusiasm over the display was more pronounced than ever. The Manufacturers' Association of Utah, and particularly the secretary, Roscoe W. Eardley, are entitled to congratulations upon the success of the exhibit. It is estimated that over sixty thousand people were made familiar with the displays of Utah products in the exhibition.

Sugar beet lands in Emery county are likely to be developed by a syndicate represented by D. M. Delmas, attorney of Los Angeles. It is said that two million dollars will be expended in the development of sugar beet lands and fruit-tree growing. Austrians in the mines of Emery and Carbon counties will be colonized on the lands, as they have had experience in the beet fields of Austria. It is said that an electric road between Price and Castle Dale is a part of the plans of the development. Salt Lake and Los Angeles capital will be invested.

The Deseret Sunday School Union meeting at the late conference on Sunday evening, April 9, was declared by President Joseph F. Smith to be the largest Sunday School meeting in the history of the Church. President Smith gave a stirring sermon on proper dress. All the meetings during conference were very largely attended. On Thursday, the opening day, when the authorities were presented for approval, and other business of the conference accomplished, the house and galleries were full of people. The conference in all respects was one of the most successful ever held.

Dr. Daniel H. Calder, who for eleven years has been superintendent of the state mental hospital at Provo, presented his resignation April 13, to take effect May 20. Dr. Calder, a native of Salt Lake City, studied medicine in New York, where he obtained his training in mental diseases. The board of directors and the citizens of Utah in general feel a distinct loss in the resignation of Dr. Calder, whose services have been especially satisfactory. During his incumbency he has made many improvements in the care and treatment of patients, and in the institution itself.

The Great War.—Five air raids in the first five days of April were made over the British Isles. There was a check to the Russian pursuit of the Turks in the Caucasus, and on the eastern front it was declared by Berlin that the Russian offensive against Von Hindenberg, which lasted from March 18 to March 30, resulted in a loss to the Russians of one hundred and forty thousand out of a half million men engaged. Spain protested to Germany against the torpedoing of the "Sussex" which caused the death of several Spanish subjects on board, including Senor Granados, the celebrated composer, and his wife.

Charles Crismon died in Salt Lake City, March 26. He was born in Hancock county, Illinois, January 8, 1844, and came to Salt Lake in October, 1847. He was a cattle owner and miner, and a man of courage and determination in many business enterprises. He engaged in early days in freighting, in which he had many difficult experiences. He enlisted with the volunteers to protect the United States mails west of the Missouri River, in 1862, under call of President Lincoln. As contractor on the Union Pacific railway, with Crismon & Company, he put through a number of contracts. He later entered into the mining business, developing the Eureka Hill and Swansea.

Great fires destroyed about twenty-five million dollars' worth of property on March 22, in the United States. In the outskirts of Nashville, a boy set fire to some grass, and a high wind carried the blaze to a lumber yard. Six hundred homes and buildings amounting to \$1,500,000 were burned before the fire was gotten under control. On the same day, ten business blocks and fifteen resident blocks in Augusta, Georgia, were wiped out by fire, and three thousand people were left homeless. On the same fateful day, Paris, Texas, was completely wiped off the map by fire. Thirty blocks, including nearly every business building and eighteen hundred homes, were destroyed with a property loss estimated at over fifteen million dollars.

China is said to have been turned into a republic again on March 22, when Yuan Shih-Kai issued a mandate in which he laid aside imperialism and declared that China should remain a republic. When, last December, Yuan Shih-Kai committed the gigantic crime of signing away the liberty of four hundred millions of people, and betrayed all parties which had trusted him, he roused the indignation of revolutionists and liberty-loving people in China, and this step, on March 22, was frankly taken to appease the revolutionists who were becoming increasingly active in southern China. Whether his action will end the revolution is doubtful, for it is learned that the revolutionist army in Yunnan has refused to lay down arms, demanding, in addition, that Yuan surrender the presidency as well as the stolen imperial throne.

The annual meeting of the Utah Federation of Prohibition and Betterment Leagues was held on Saturday, April 8, at Barratt Hall, Salt Lake City. President John M. Whitaker gave his report, and new officers were selected for the coming season. Heber J. Grant

was chosen president, and Dr. George E. Davies of Salt Lake City; George A. Startup, Provo; George A. Smith, Salt Lake; W. W. Seegmiller, Kanab; David O. McKay, Ogden, and W. O. Funk, of Richmond, vice presidents; John Henry Evans of Salt Lake, secretary; corresponding secretary, James H. Woolfe of Provo; treasurer, Jesse Knight of Provo. Among the resolutions adopted was one urging Senator George Sutherland to use his endeavors to have the joint congressional resolution, proposing a constitutional amendment for the suppression of the liquor traffic, reported out of committee of the senate at Washington as soon as possible; and that he lend his valuable assistance on the floor of the senate in championing its passage. There are more promising indications than ever before that Utah will receive prohibition at the next session of the Legislature. The local Democratic party, which met in April, declared for nation-wide prohibition.

The "Sussex," a channel steamer, was torpedoed on March 24, and about the same time the Dominion line steamship "Englishman" was also sunk. Since that time, during the early part of April many ships were torpedoed. The two first named, it is said, were sunk without warning, and American citizens were known to be on both. On the "Sussex" were twenty-five Americans, but as it happened not any one was lost. The "Sussex" did not sink, but got safely into Boulogne. Some passengers jumped overboard and were drowned, and others were killed by the explosion. In the "Englishman" one American was lost. On March 28, the "Manchester Engineer" was torpedoed. It had two Americans on board. The United States government immediately began investigation into the circumstances of each case, and on March 29 Secretary Lansing asked the German government whether any of its submarines were responsible for the attacks. On April 12 Berlin denied the Germans had torpedoed the "Sussex." On the 20th the United States practically sent an ultimatum to Berlin, and it was feared diplomatic relations would cease.

General Pershing, at the head of our government's punitive expedition in Mexico, continued the pursuit of the bandit Villa. The company divided into several columns, on March 27, one being commanded by Colonel Dodd. Up to April 17, there had been only little indication of hostility or bad faith on the part of the Mexican government troops, though at Parral, on Wednesday, the 12th, there was a set-to in which Mexican soldiers were said to have shot at the United States soldiers. In return the United States soldiers, in a skirmish that followed, are said to have killed forty or more Mexicans who attacked them. Two of our men were reported killed. The United States troops were granted the privilege of using the Mexican railways to transport supplies to General Pershing in charge of the forces. The question of supplies and communication were the most serious, and the United States soldiers were reported as having suffered considerably from both heat and cold. At this writing (17th) Villa for the second time perhaps as a ruse for hiding further, was reported dead. His body was being brought to the border, which if true, the United States troops will be withdrawn. On March 29, Felix Diaz landed in southern Mexico, and it was reported he was to head a revolutionary movement against Carranza. Carranza, on two occasions, in early April, notified the United States government to withdraw her troops, as it would be unnecessary and undesirable to go further into the country. The government at Washington replied that the American troops will be withdrawn "within a reasonable time," and will confine the scope of the chase to a point a little further south than now.



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Another of the University Buildings

The winning story, for the March ERA story contest, was "The Testing of Gilda," by Nephi Anderson. Seventeen stories came to hand for the April contest, and the winning one will be named in the June ERA. Stories for the next two contests should be on hand by May 5, and June 5. The best three are selected each month.

"Sunbeams of Truth," is the title of a poetical brochure containing twenty-five poems by Theodore E. Curtis whose musical writings have frequently appeared in the IMPROVEMENT ERA. This selection contains some of the author's sweetest poetical contributions. Among them the well-known song "Awake and Arise," "The Autumnal Queen," "Spring," "The New Firm," "To a Sego Lily," "Gladys," "Little Nell," "Sylvia," "Utah," and other well-known selections. The little brochure is well worth the 15c charged for it and may be obtained at the book stores.

The Logan Temple. Through an error, in an article in the March number of the ERA, written by Sister Edna L. Smith, it was added, not through Mrs. Smith's fault, that Mrs. Nibley and Mrs. Eccles had donated about \$100 each to the Logan temple. It should have been said that Mrs. Julia B. Nibley and Mrs. Mary L. Hendricksen as a committee had received donations aggregating this amount from various persons, including Mrs. Eccles, themselves, and fifty-five other Logan citizens for the temple. The sisters named desire that credit should be given, not to them alone, but to all the donors who so kindly aided them in obtaining the means.

Improvement Era, May, 1916

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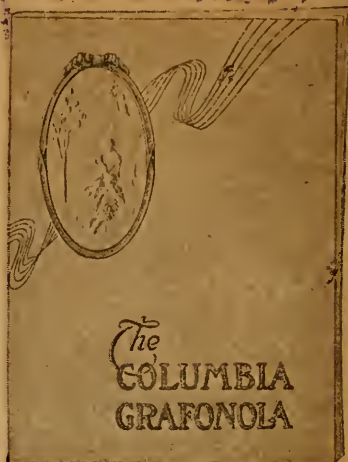
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